1-1-1973

The development of an alternative school : Harlem Prep, 1967-1972.

Edward F. Carpenter
University of Massachusetts Amherst

THE DEVELOPMENT OF
AN ALTERNATIVE SCHOOL: HARLEM PREP
1967 - 1972

A Dissertation Presented

by

Edward F. Carpenter

Submitted to the Graduate School of the
University of Massachusetts in
partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

January . 1973

Major Subject: Educational Administration

THE DEVELOPMENT OF AN ALTERNATIVE SCHOOL:

HARLEM PREP, 1967-1972

A Dissertation

by

Edward F. Carpenter

Approved as to style and content by:

Nathan Rutstein, Lecturer
Chairman

Norma Jean Anderson
Assistant Dean for Graduate Affairs

Donald Streets
Staff Associate

Mark H. Rossman
Assistant Professor of Education

Dwight W. Allen
Dean, School of Education

December 1972

ABSTRACT

THE DEVELOPMENT OF AN ALTERNATIVE SCHOOL:

HARLEM PREP, 1967-1972

(January 1973)

Edward F. Carpenter, B.S. Long Island University

M.A. Teachers College, Columbia University

Directed by Nathan L. Rutstein

This dissertation, "The Development of an Alternative School: Harlem Prep, 1967-1972," is a case study detailing the administrative decisions used in creating and implementing an alternative school to reclaim "dropouts" in Central Harlem. Considerations include methods applied for the screening of student applicants; selection of the faculty; a description of how the process of shared-decision making functions in school and community; and techniques used for bringing about institutional changes in college admission policies.

In the initial chapter entitled, "Some Historical Antecedents," the concept of universal education is surveyed. The thinking of concerned educators is used to demonstrate that the concept of universal education has not assisted the poor, Black, and Puerto Rican student to compete in a pluralistic-technological society.

The inability of the public schools to educate all students and the increasing numbers of students leaving high school prior to receiving the diploma is explored.

Chapter II, "The Pillars of Harlem Prep: The Philosophy, Faculty, and Program," describes the importance of these elements in operating an alternative high school in a ghetto community. The concept of Homoculture directed toward the scientific development of youths for contributing toward an ever advancing civilization is proposed. Questions concerning the race or ethnic background of a teacher as related to working with young people from ghetto communities is also explored.

Chapter III, "The Parent, Student, and Community in Decision-Making," explains how Harlem Prep is designed to share the operation of the total school with these constituents. The rational for pushing decision-making down to the lowest level is described. Some of the problems that come about as a result of this procedure is discussed.

Chapter IV, "A Training Center for Service in Urban Education," explains how misconceptions concerning the type of education for minority youths stimulated the development of the Student Teacher Training and Administrative Trainee programs. The input of these future professionals and their assistance to the school is described.

The training program is designed to provide future teachers and administrators with realistic experiences to counteract theoretical teachings that tend to purport that the poor, Black, and Puerto Rican students need a different type of educational experience that that given the more affluent youngster in New York City. Those self fulfilling prophecies that predict failure on the part of Black and Puerto Rican youths are discussed. The methods of micro-teaching, and the application of Applied Social Psychology to the school and class groups are examined.

Chapter V, "The Organizational Structure," explains why Harlem Prep adopted an open-system for its organizational structure. The problems resulting from an inflexible bureacratic organizational structure as compared to the adaptiveness of a need-cycle breaking system is explained.

Chapter VI, "The Problem of Fund Raising," details the difficulty faced by the school in obtaining governmental and corporate support. The cost for educating a student at Harlem Prep is shown to be less than the cost to educate the same student in the New York City public schools. Methods for developing self-help programs are outlined. The involvement of parent, faculty, student body, and the community in the fund raising process is explored.

Chapter VII, "Evaluations and Reflections," deals with the success of Harlem Prep in fulfilling the mandates of its Charter. The chief administrator outlines a plan for external assessment of the total school program, and some warnings are addressed to any who desire to start an alternative school.

Although the school is composed of diverse racial, political, and religious groups, the Headmaster confesses his inability to comprehend the lack of financial support from the bulwark of the ghetto communities, the churches. The chapter concludes with predictions for the future of the alternative school called Harlem Prep.

ACKNOWLEDGEMENTS

I wish to express sincere gratitude to the members of my committee for their interest, cooperation, encouragement, and support: Mr. Nathan Rutstein, Dr. Norma Jean Anderson, Dr. Donald Streets, and Dr. Mark H. Rossman.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF ILLUSTRATIONS

Page

CHAPTER I

SOME HISTORICAL ANTECEDENTS

The purpose of this dissertation is to present a case study, from the perspective of the principal administrator, detailing the formation of an alternative school.

The school, located in New York City's Central Harlem, is popularly known as Harlem Prep. The legal name is the Harlem Preparatory School, Incorporated.

According to the 1964 HARYOU document, the population density and physical boundaries of Central Harlem are as follows:

> Roughly, the boundaries of Central Harlem may be described as 110th Street on the South; Third Avenue on the east; the Harlem River on the northeast; and the parks bordering St. Nicholas, Morningside, and Manhattan Avenues on the west...[1]
>
> This community, lying in a valley between Morningside and Washington Heights and the Harlem River, crowds 232,792 people within its three and one-half square mile area. This represents over 100 people per acre. Given the fact that 94 percent of its population are Negro, it is not surprising that Harlem is frequently called a ghetto.[2]

---

[1]Harlem Youth Opportunities Unlimited, Inc., Youth in the Ghetto, A Study of the Consequences of Powerlessness and a Blueprint for Change (New York: HARYOU, 1964), p. 97, hereinafter HARYOU.

[2]HARYOU, 98.

The term "ghetto," Italian in origin, was first used in sixteenth-century Venice to designate where Jews could live. Today in America the word refers to an area of a town or city inhabited by Blacks or Puerto Ricans.

In New York City the areas of South Bronx, Bedford Stuyvesant in Brooklyn, South Jamaica, and Harlem are described as ghettos by non-residents. There is social pathology in these sections stemming from overcrowding, squalor, deteriorated housing, poverty, juvenile delinquency, high rates of adult crime, and disease. The interaction of these elements fosters instability within the individual, the family and the community. These are the major factors that turn the ghetto into a slum.

The reaction of people forced to live under these conditions is resentment, rage, dispair, and frustration. The intensity of these feelings frequently leads to violence directed toward self, other residents of the community, and toward authority figures representing the dominant society. Harlem Prep is located in a ghetto. Most of its students live in ghettos.

One of the most serious challenges faced by Harlem Prep in reclaiming former dropouts is to convince them that training and education are practical means for bettering their lives. It is particularly difficult in view of the devastating and evil effects of

segregation and the multiple subtleties of racial discrimination. The claim that earlier immigrants and poor people used education to raise their social and economic status is viewed as irrelevant. This view is partially correct. Writers differ over whether or not education played a major role in the upward mobility of immigrants and the poor.

Rush Welter pointed out that in the 1900's education offered one way in which individuals might rise in American society; furthermore, schools promised compensation for some of the existing social deficiencies.[3] Seen in this light, the public school had the function of equalizing the condition of its clients by facilitating the movement of the poor and disadvantaged into the mainstream of American economic and social life.

This thinking contributed to the notion that the school was to become the primary agent for educating the masses.

Charles E. Silberman offered a different view. He wrote:

> Far from being "the great equalizer," the schools help perpetuate the differences in condition, or at the very least, do little to reduce them. If the United States is to become a truly just and humane society, the

---

[3]Rush Welter, Popular Education and Democratic Thought in America (New York: Columbia University Press, 1965), p. 189

> schools will have to do an incomparably better job than they are now doing of educating youngsters from minority-group and lower-class homes.[4]

He further wrote:

> . . . we have also greatly romanticized the role the schools have played in stimulating social and economic mobility for immigrant and native-born lower-class people. For some groups, to be sure--the Japanese Americans, the Greeks, and the Eastern European Jews, in particular--the schools have been the critical means of mobility, and so have served to enlarge the democratic base of society.[5]
>
> For most immigrant groups, however--for the Irish, the Italians, the Poles, the Slavs, the groups which comprised the bulk of the immigration of the middle and late nineteenth and early twentieth centuries--education was not an important means of mobility. Wages were so low and unemployment so frequent that the immigrants, mostly unskilled laborers, depended on their children's earnings as well as their own and their wives'.[6]

In light of the increasing rate of high school dropouts in New York City, polemical discussions have contributed little assistance toward solution of the problem. The Black, Chicano,

---

[4]Charles E. Silberman, Crisis in the Classroom, The Remaking of American Education (New York: Random House, 1970), p. 53

[5]Silberman, 54.

[6]Silberman, 54-55.

poor White, American Indian, and Puerto Rican have been frustrated in their attempts to make sizable economic and social gains through the traditional educational process.

The lack of equal educational opportunity in present day America subverts the concept of universal education. This concept predates the Civil War. Advocates of the stature of Horace Mann, Henry Barnard, John Pierce, and Samuel Lewis strove for political support to implement such a program. They viewed the local district school as the protector of the Republic, as well as the source of the hopes and aspirations of the people.

Mann was one of the earliest proponents of the public school movement. He believed that through universal education both man and his institutions would reflect the highest aspects of the society. He felt that the establishment of public schools would serve to deter evil, equalize human conditions, stabilize society, and create more wealth. There would be a more equable distribution of wealth, a lessening of crime, abatement of disease, longevity for the common man, and a happier society.[7]

---

[7]Lawrence A. Cremin, The Transformation of the School, Progressivism in American Education, 1876-1957 (New York: Random House, 1961), p. 8.

Mann understood the functional relations that existed between freedom, self-government, and universal education. He felt that freedom could rest secure only as free men with knowledge were able to make intelligent decisions. Possessing the qualities of idealism and pragmatism, Mann recognized that knowledge was power, but that power could be utilized for good or for evil. The education of free men could never be merely intellectual; values and morals were also necessary components. Yet he feared that conflicts over values could be a possible source of conflict among diverse American people. Aware of the passion which people held for their religion, politics, and class, he sought a common value system within which diversity might flourish. This value system was to form a new unifying philosophy that would enhance the relations of Americans of every background and persuasion. His instrument in this effort would be the common school. Mann's school would be common--not as a school for the common people, but rather as a school common to all people. It would be open to all; provided by the state and the local community as part of the birthright of every child; it would serve rich and poor alike. The school would be tuition-free, but equal to any private institution. Finally, it would be non-sectarian, receiving children of all creeds, classes, and

backgrounds. Although Mann was definitive in designating categories of people to be educated in the common schools, he explicitly failed to mention Black and American Indian youths.

There was criticism and redefinition of the schools by John Dewey and the Progressive Education Society in the early 1900's. Dewey viewed the migration of people from rural areas to growing urban cities as a factor for the decline in the community's commitment and ability to educate the child. He postulated that the experience of living and working in a rural area furnished the child with the skills and knowledge to understand the process of the elements of production. The family and community were adjunct teachers, responsible for training the child to produce goods and perform services. Dewey felt that the large city fostered alienation, and stagnation in the child. The routinization of factory work and the introduction of division of labor led to a moral break between the individual and the society. It then became the responsibility of the school to provide the experiences for the pupil wherein he could live in cooperative integration with others. Dewey's Laboratory School at the University of Chicago was modeled as a microcosm of his conceptualization of a democratic society. The curriculum included development of skills in mathematics,

reading, science, and history. These areas would have relevancy for the student because they would be directly related to his life experience. In 1902 at a convention of the National Education Association, Dewey delivered an address that defined the school as a Social Center. His thinking was not solely philosophical. Dewey believed that the public schools had to assume added dimensions to answer the need of the emerging industrial society.[8]

Dewey, like Mann who preceded him, was not just a critic of the school and its educational purpose: he was also an innovator with a program for change.

During the era in which Mann was setting forth his views on the formation of the common school to prepare an enlightened citizenry to live in a free society, Frederick Douglass was fighting to enroll Black children in the public school in Steuben County, New York. The township had secured funds to build a new school through property taxation. Whites and Blacks owning property were taxed alike. Attempts were made to exclude Black children by the circulation of a petition drawn up by Whites favoring segregated education.

---

[8]Henry J. Perkinson, The Imperfect Panacea: American Faith in Education, 1865-1965 (New York: Random House, 1968), pp. 83-85.

In an editorial written by Douglass for the North Star in April, 1848, the situation was described in this way:

> The town has just built a large and commodious brick schoolhouse. They have done this by imposing a special tax on all taxable property, making no distinction on account of the color of the persons owning it; and now that the schoolhouse is completed, a petition has been put in circulation, and has been numerously signed by the white inhabitants, designed to exclude colored children from the school. We are here while this proposition is before the people, and are doing our best to defeat it.[9]

Douglass championed the cause for the right of every American to attend public school without regard to race or class.

In the 1890's, Booker T. Washington had emerged as a Black educator. He, too, believed that education was the answer to the Black man's depressed economic status, but he proposed a different kind of education for Black people from that for Whites. He felt that the education for the Black man should make him humble, simple, and of service to the community. This philosophy tended to undermine the programs directed toward total equality of the races. Washington's views of education were in conflict

---

[9]The Life and Writings of Frederick Douglass, Early Years, 1818-1849, ed. Philip S. Foner (4 volumes; New York: International Publishers), I, p. 301.

with those of Douglass. The epitome of Washington's popularity with southern and northern Whites occurred in 1895 when he made an address as a representative of the Black race at the Atlanta Exposition. The speech, sometimes referred to as the "Atlanta Compromise," served to placate the southern White who feared that education of the Black man would take him away from the farm.

Washington's speech further alienated those Blacks struggling for an integrated education by these utterances:

> The wisest among my race understand that the agitation of questions of social equality is the extremest folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle rather than of artificial forcing. No race that has anything to contribute to the markets of the world is long in any degree ostracized. It is important and right that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercises of these privileges. The opportunity to earn a dollar in a factory just now is worth infinitely more than the opportunity to spend a dollar in an opera-house.[10]

Born a slave in Virginia in 1856, experiencing severe poverty, working in a salt mine in West Virginia as a lad, all

---

[10]Booker T. Washington, Up From Slavery, in Three Negro Classics (New York: Avon Books, 1965), p. 149.

served to mold the perceptions and character of Washington. His later concepts defining the type of education for Negroes, however, were largely due to his training at Hampton Institute, Virginia.

Hampton Institute was founded by General Samuel Chapman Armstrong immediately after the Civil War. Armstrong associated the future of the South with the practical education of the former slave to fit him for life. The basic instruction given at Hampton consisted of manual training. Armstrong believed that the use of the hands would not only increase the earning power of the Black man, but that physical labor tended to promote fidelity, honesty, accuracy, persistence, and intelligence.[11]

Washington, concerned about the plight of his people, promoted an educational theory programmatically oriented toward the acquisition of skills and attitudes amenable to the customs of the society of his era.

The theory was conceptually static. It failed to provide for individual differences, interests, and aptitudes, the interrelation of education and the level of motivation in a society, the personal goals set by the individual, and the imparted cues

---

[11]Perkinson, 42-43.

related to the society's expectations from its youth.

William E. B. Du Bois, although equally involved as Washington in the struggle of Black people, differed in that he demanded full civil and human rights. Visualizing education in the broadest sense, he wrote:

> The function of the university is not simply to teach bread-winning, or to furnish teachers for the public schools or to be a centre of polite society; it is above all, to be the organ of that fine adjustment between real life and the growing knowledge of life, an adjustment which forms the secret of civilization.[12]

Du Bois also felt that the universities were ultimately responsible for creating quality education in the South. He called upon educators, White and Black, to unite in this effort:

> The Wings of Atlanta are the coming universities of the South. They alone can bear the maiden past the temptations of golden fruit . . . Sadly did the Old South err in human education, despising the education of the masses, and niggardly in the support of the colleges. Her ancient university foundations dwindled and withered under the foul breath of slavery; and even since the war they have fought a failing fight for life in the tainted air of social unrest and commercial selfishness, stunted

---

[12]William E. B. Du Bois, The Souls of Black Folk, in Three Negro Classics (New York: Avon Books, 1965), p. 268.

> by the death of criticism, and starving for lack of broadly cultured men. And if this is the white South's need and danger, how much heavier the danger and need of the freedmen's sons! . . . Why not here, and perhaps elsewhere, plant deeply and for all time centres of learning and living, colleges that yearly would send into the life of the South a few white men and a few black men of broad culture, catholic tolerance, and trained ability, joining their hands and giving to this squabble of the Races a decent and dignified peace?
>
> Patience, Humility, Manners, and Taste, common schools and kindergartens, industrial and technical schools, literature and tolerance,-- all these spring from knowledge and culture, the children of the university. So must men and nations build, not otherwise, not upside down.[13]

These writers were concerned with questions regarding the purpose of education, who was to receive an education, what the content of education should stress, and where the funding was to come from. Although they warned the country of the inherent danger in not developing schools to turn out enlightened citizens, their warnings were unheeded. Today, in America, the schools are under attack from the very society they were supposed to civilize.

Alarmed by the rising rates of crimes committed by youths, the increasing number of young people using drugs, campus unrest,

---

[13]Du Bois, 268-69.

racial tensions in schools, low academic achievement, and violence in the public schools, present day critics place the major share of the blame on the schools. While this controversy rages, students ill-prepared to find a job in a technological society continue to drop out of school.

Like earlier critics, current writers approach the goals of education, role of the school, and the extrinsic factors that affect the school from varied backgrounds and individual biases. Some view the dropout himself as the problem while others separate the student from the problem. Daniel Schrieber wrote:

> The school dropout for all the authentic concern the public has recently shown is not a new phenomenon, but the problem of the school dropout is. A little more than fifteen years ago, when more students dropped out of school than graduated, there was no noticeable public concern. A boy could leave school, find a job, and become an adult; today, he quickly finds out that he is not wanted by industry. Instead of a job, he has a promise of long periods of unemployment interspersed with short periods of working at dead-end unskilled jobs for low wages.[14]

Schrieber's statement is essentially true. It has a deeper meaning for the youth of Central Harlem. The HARYOU document made

---

[14]Profile of The School Dropout, ed. Daniel Schreiber (New York: Vintage Books, 1968), p. 3.

this statement:

> For Central Harlem as well as for New York City and the nation, the number of teenage youth will show a sharp increase during the next decade. It is estimated that by 1970, the number of teenage youth 16 to 21 years of age in Central Harlem will increase by 40 per cent over the number in 1960. . . . The character of the city's labor market in which youth must find work is described by the New York City Youth Board:
>
> > New York City's youth must find their place in a mammoth, congested metropolis where in 1960, 2,600,000 workers were employed in non-manufacturing jobs. Most opportunities for private employment were either with small firms or with giant firms of 1,000 employees.
>
> . . . There are no statistics on youth employment that pertain directly to the Harlem community, but it has been shown that the picture for Harlem residents is essentially the same as that for all non-whites living in New York City.[15]

The document also indicated that when Central Harlem youths did find jobs they were in the lower-status area.[16]

Edgar Z. Friedenberg summarizes some of the qualities associated with the dropout: He is like the Edsel and should be taken off the production line. He lacks discipline and basic skills. The extent of his horizons is limited to the few streets in his

---

[15]HARYOU, 262.

[16]HARYOU, 263.

slum neighborhood. Concerned with sex and masculinity, he is the epitome of machismo.[17]

In observing the system of values used for describing the dropout, Friedenberg gives a prime reason why youngsters leave school--adult insensitivity. This involved the nonverbal communication between teacher and learner. Friedenberg describes it in this manner:

> What is learned in high school, or for that matter anywhere at all, depends far less on what is taught than on what one actually experiences in the place.[18]

Friedenberg reaches the conclusion that the administration is more concerned with keeping order than with reclaiming youngsters. Teachers are considered competent to the degree that they are able to control their classes.[19] Since order can be suppressive when overenthusiastically applied, schools may stifle children in the name of peace.

---

[17]Edgar Z. Friedenberg, "An Ideology of School Withdrawal," Profile of The School Dropout, ed. Daniel Schrieber (New York: Vintage Books, 1968), pp. 24-25.

[18]Edgar Z. Friedenberg, Coming of Age in America (New York: Random House, 1963), p. 40.

[19]Edgar Z. Friedenberg, "An Ideology of School Withdrawal," p. 25.

Paul Goodman's observation that the dropout is a victim of family tensions, community instability, racial prejudice, poverty, and emotional problems agrees in part with the findings of the HARYOU document.[20] This observation bears closer scrutiny. Can an assumption be made that the dropout possesses characteristics markedly different from other human beings? Is there definitive evidence that poverty, family problems, inner tensions, community unrest, and racial discrimination are the primary factors that compel a youngster to quit a school? True, there is a parametric relationship between these elements and the propensity to leave school, but the tendency to leave school is not found solely among the lower class, minorities, and the poor. Joel Denker wrote:

> Public high schools in suburbia are exploding; in the last two years boycotts, sit-ins, and other acts of rebellion have shattered these outwardly placid communities. But these are only the more visible signs of the disaffection which white middle-class kids feel. Many activist students burn themselves out trying to transform their schools. Others are too pessimistic about the possibility of bringing about any substantive changes to even try. It is to these students that the idea of starting

---

[20]Paul Goodman, "The Universal Trap," Profile of The School Dropout, ed. Daniel Schrieber (New York: Vintage Books, 1968), p. 26.

> their own school, outside the system, has the greatest appeal. All over the country, small groups of students are beginning to band together in order to form free schools. They are doing this with the aid of discontented teachers, parents, and other friendly souls, but it is their own boldness, more than anything else, that supplies the real energy for these projects. Dropping out of school means not only overcoming the resistance of one's parents but also confronting the many regulations which the state has set up to hedge in the freedom of the young--the compulsory attendance, labor, anti-loitering, and other laws. Already a newsletter, The New Schools Exchange, has been started to serve as a clearinghouse of information for people who want to start schools, teachers who want to teach in them, kids who want to drop out. That many more kids are dropping out of school than ever before is important in itself. That they are dropping out to develop counter-communities that may in time further destroy the legitimacy of public schools in the eyes of parents and their children is even more significant.[21]

In view of Denker's comments, further research into the causes of why students drop out of school is indicated.

Students who wish to leave school and those who actually leave are found in urban and suburban communities. Table 1 presents a picture of the public high school dropouts in New

---

[21]Joel Denker, "Boredom, Utopia, and 'Unprofessional Conduct,'" High School, ed. Ronald Gross and Paul Osterman (New York: Simon and Schuster, 1972), pp. 179-80.

TABLE 1

PUBLIC HIGH SCHOOL DROPOUTS, NEW YORK CITY, 1967-68 TO 1969-70[a]

Boroughs	1967-68			1968-69			1969-70		
	9-12 Enroll.	9-12 Dropouts	D/O as % of Enroll.	9-12 Enroll.	9-12 Dropouts	D/O as % of Enroll.	9-12 Enroll.	9-12 Dropouts[b]	D/O as % of Enroll.
New York City	289,799	28,208	9.7	296,176	32,317	10.9	316,956	32,748	10.3
Bronx	52,641	5,465	10.4	51,823	6,387	12.3	55,365	7,660	13.8
Brooklyn	105,322	10,178	9.7	107,981	11,492	10.6	113,276	11,136	9.8
Queens	73,243	5,349	7.3	74,337	6,023	8.1	82,128	6,426	7.8
Manhattan	46,556	6,680	14.3	49,956	7,723	15.5	52,696	6,660	12.6
Staten Island	12,037	536	4.5	12,079	692	5.7	13,491	866	6.4

[a]Source: New York State Education Department, Information Center on Education, 1972.

[b]Number of dropouts are reported by individual schools to obtain the dropout rate. Slight adjustments have been made to compensate for incomplete reporting at the school level to arrive at a figure for number of of dropouts in each district.

York City from 1967 to 1970. Although there is a steady increase in enrollment on a city-wide basis, there is not a sharp increase in the actual number of youngsters dropping out of school. This is a partial explanation for the consistency in the dropout rate.

A comparison by boroughs shows that Manhattan had the highest dropout rate for two years. These years, 1967 through 1969, were also the formative years of Harlem Prep. The boroughs of Manhattan and the Bronx have the highest rate of dropouts, with Brooklyn, Queens, and Staten Island following in descending order. For the three years covered by the table, the boroughs of Manhattan, Bronx, and Brooklyn had a higher dropout rate than New York City had for the same period.

It is difficult to view these figures with complete detachment. These numbers represent human beings. They do not tell the story of the desperation, feelings of alienation, and the fear experienced by the dropout who often hides these feelings, even from himself.

This study has significance for the school administrator who may desire to democratize his school through shared decision-making. There are ideas for the supervisor who seeks to approach teacher education and observation in non-traditional ways. There

is encouragement for the teacher dedicated to humanizing relations in the classroom. Through learning of the progress of the students at Harlem Prep, students contemplating dropping out of school can find hope to stay and graduate. The involvement of our parents can serve to inspire other parents desiring to bring about positive changes in their schools. The acceptance of the school by the Harlem community may suggest ways that other ghetto communities could use to make their schools more responsive. It should also be noted that in spite of the large amount of publicity given Harlem Prep in books, magazines, newspapers, radio and television, this is the first time that the administrator who began the school has had the opportunity to describe the program at length.

The case study is delimited to discussion of the purpose for the development of the Harlem Preparatory School as an experiment to reclaim former high school dropouts in the New York City area. It is concerned with the organizational structure, administrative decisions relating to faculty, students, community groups, and external organizations involved in the life of the school.

The importance of a meaningful philosophy for unifying such disparate elements as the faculty, students, parents, community,

and the Board of Trustees is described. The rationale for the use of shared decision-making and the reaction to its implementation is included.

The program for orienting student teachers and administrative trainees for working in urban schools is discussed.

The study also considers recommendations for the evaluation of programs of this type, and outlines some of the strategies used at Harlem Prep for obtaining public and private support.

CHAPTER II

THE PILLARS OF HARLEM PREP: THE PHILOSOPHY, FACULTY, AND PROGRAM

The Philosophy of Harlem Prep

The Provisional Charter of the Harlem Preparatory School, granted by the Board of Regents on behalf of the New York State Department of Education on July 28, 1967, outlined the objectives of the school in these terms:

> To establish, conduct, operate and maintain a non-sectarian, private, college preparatory school for boys and girls between the ages of 15 and 21 who have dropped out of school, or who are about to drop out of school, and who, in the opinion of the administration of the school, can be motivated to complete a secondary education, to provide such education for such boys and girls, and to develop liaison with a number of colleges willing and eager to accept such graduates; and to provide, when feasible, tutorial and remedial instruction on the premises for younger children who need not be enrolled in the formal program.

This document established Harlem Prep as a legal entity by virtue of the authority vested in the state. Now that the objectives were specified, the Board of Trustees of the school delegated the task of implementing them to the Headmaster. The

Headmaster felt it unwise to develop any of the school's philosophies without first appraising current thinking in the community. The administrator knew that there were feelings of bitter disappointment throughout the community over the lack of enforcement of the 1954 Supreme Court decision.

At that time, the sociological reality of Central Harlem was ferment, conflict, disillusionment, with a concomitant heightened political awareness. There were new social, political, and religious forces whose impetus came from grassroot leaders. These leaders were able to articulate the feelings of the community while channeling them into political action. They spoke of the reinforcing factors of the collective feeling of powerlessness, and the individual's reaction to the essential impotence of his minority status. They were not concerned with accommodation nor resolution of conflict. They were more concerned with the institutionalization of these two elements at the collective level to develop political power for the community.

Prior to 1968 one might say with a high degree of certainty that the people of Central Harlem were primarily Democrats. The new leaders, for the most part young people, spoke publicly about the basic racial conflicts and feelings of ambivalence that persisted

even among the more liberal faction of the Democratic Party. They stated that even the most highly prepared and experienced Black man was denied high level policy making positions in New York City. They felt this to be particularly true when the Black man was known to be militant or politically astute.

This new grassroot group formed a political elite who purported that they spoke for the Blacks in the community. They were independent, somber, and popular among the youth. Aware of the potential political power in Harlem, they organized voter registration drives among welfare mothers, United Neighborhood Boards, former drug addicts, and the poor. They encouraged bloc voting. The community was told to use their votes as a resource to negotiate with the bidder who offered them the best deal.

There was a new identification with Africa by the young. Many people adopted names believed to be African in origin. There was a resurgence of interest in African culture and the desire to learn Swahili. People walked along the streets of Harlem wearing African-styled clothing. The slogan, "Black Power," replaced "Freedom Now." It was the time when pride in one's blackness overshadowed former feelings of racial inferiority.

The traditional leaders of the past were challenged by the emerging young spokesmen. The traditional leaders had worked for racial harmony and a non-segregated society. The new leaders spoke of Black autonomy and racial separateness. Respect for law enforcement within the community was minimal. A cop was the object of suspicion whether White or Black. Hatred for Whites was openly expressed. Polarization between the races increased.

After meeting with community groups and listening to disparate points of view, the Headmaster made this decision. Ethics, morality, and humanity would not be sacrificed for community acceptance of the school, nor for political expediency. Aware that there was an element of danger in not subscribing to the ideas of the more militant elements of the community, the Headmaster accepted full responsibility for any future disapproval or hostility directed toward Harlem Prep. The administrator believed that this nascent institution had to embrace a philosophy that contained the seeds of the school's ultimate goal.

Divisiveness in the community caused by inter-group rivalries placed the school in a sensitive position. After discussions with representatives of the Black Panther Party, Black Nationalists, followers of Marcus Garvey, believers of the deceased Malcolm X,

Pan Africanists, religious leaders, moderate political thinkers, and a group called the Five-Percenters; and following an analysis of each group's demands, the Headmaster determined that Harlem Prep would never fulfill its purpose if it had to serve so many different masters.

It became apparent that these factions wished to change the school's philosophy. Desiring a community high school in Central Harlem, they defined the purpose of the school in terms of their own biases. Members of these factions openly applied pressure on the Headmaster to enroll their own students without regard for his authority. The administrator knew that to yield to coercion, could lead to further community tension, and the possible charge of his favoring one group over another.

The administrator made the decision, and publicized it: Harlem Prep would serve each student regardless of political or religious affiliation. It was essential for the future life of the school that admissions criteria be based upon a principle of justice. A persistent criticism of the city's public schools concerned the inconsistency observed between professed philosophy and stated goals. If true, such a divergence could lead to intraorganizational confusion, reluctance on the part of the

faculty to make decisions, and create feelings of insecurity among the students.

The Headmaster felt it impossible to implement a viable educational program where divergence between philosophy and objectives existed. To avoid this error, the administration, faculty, students, and parents met to discuss the topic. The result was the formulation of the principle that school philosophies must be reflected in terms of operant behavior throughout every aspect of the schools program.

In brief, the school could not be isolated from existing community problems. Its clients, students who lived in these areas, reflected the feelings and attitudes that permeated their neighborhoods. Thus, the school accepted the responsibility of assisting each student to remove any obstacle that prevented his intellectual, physical, social, and emotional growth. This inspired Harlem Prep to develop principles sensitive to changing demands, realistic in terms of attainment, just in application, and sufficiently honest to accept criticism.

The Headmaster believes that the administrator starting a new program is responsible for establishing a school climate where creative energies can be released. If a program is to serve as

a model worthy of replication, every facet of the system must be open to public scrutiny.

A supportive atmosphere encourages students and faculty to express unpopular viewpoints or to make criticisms without fear of administrative retaliation. The chief administrator must possess the internal security to accept criticism without feeling threatened. The major reason for this approach is to facilitate school-wide communication. Shared knowledge eliminates the spread of rumors and enhances the process of sharing decision-making.

The Headmaster believes that the struggle to democratize the school must continue without abatement. Discussing democracy within the process of education is not the same as implementing it. Everyone involved in the system must make an honest effort to work through personal prejudices, bigotries, and other stereotyped notions. The problem of eradicating enmity between the races is the most challenging issue of our times.

Thus the basic philosophy of Harlem Prep is that the purpose of man is to contribute to an ever-advancing civilization. It is a moral imperative that every individual be given the opportunity to obtain the education he needs to make his contri-

bution. Because of the racial and cultural differences that exist in the world, our students are exposed to an education that prepares one to live and function in a multi-religious, multi-cultural, multi-racial society. Observing the accelerated pace at which man is exposed to new inventions, the administrator believes that education must also prepare students to live in harmony with technological advances. Alvin Toffler uses the term "future shock" to describe the stress and disorientation induced in individuals when they are subjected to rapid change in a short time span.[1]

The problem of discrimination against women still exists. The administrator adopted the policy that females may participate in school activities on an equal basis with male students. This is still a difficult principle to implement. Some of the students are members of religious groups who teach that women are subservient to men. To maintain amicable relations with these groups, the administration makes no attempt to supplant their values outside of the school setting. Equality of men and women, however, is still a tenet of Harlem Prep.

Although the city's public schools do impart practical knowledge that some students find useful, teach useful facts and skills, and each year graduate young people to take their place in the ranks of industry, business, and government, most people agree that the public

---

[1]Alvin Toffler, Future Shock (New York: Bantam Books, 1970), p. 2.

school system is lacking some essentials. Young people change jobs frequently, thus presenting a picture of spotty job records. They are overly concerned about financial rewards, and will sacrifice job satisfaction for money. More of their time is spent seeking pleasure. They are not overly concerned with giving service to the less fortunate. Minority youths also behave in this manner. Misconceptions about minority youths, however, are discussed more fully in Chapter IV.

One must wonder whether this same educational system is failing to inculcate in students the paramount moral attitudes and spiritual precepts which give purpose to life and unity to our society in this age. Specifically, public school curriculum is failing to address itself to the ultimate needs of this age, the unity of mankind, service to mankind, and the building of universal peace.

Insofar as moral and spiritual values are excluded from the curriculum, the schools will continue to spawn monsters and rear savages. Applicants for admission to Harlem Prep present the same picture. They, too, are more concerned with self than with service.

The Headmaster, after consulting with faculty and students, made the decision to include service as an ongoing and integral

part of the curriculum. This involved teachers, parents, community agencies, public schools and our students. Administratively the program is not difficult to begin, follow-up, and evaluate. The Headmaster is responsible for communicating with organizations who use volunteer workers. After ascertaining the number of volunteers each organization will accept from Harlem Prep, the information is transmitted to the faculty. It then becomes the responsibility of the faculty to divide themselves into work-teams, recruit students interested in a particular area of service, assign the students to the organizations, articulate on a regular basis with the receiving agencies, provide continuous guidance to the students, and evaluate the service of the student. Student, agency representative, parents, and teacher form the evaluation team. Parents are involved because their legal consent is required when a student is younger than seventeen.

Since the opening of Harlem Prep in 1967, the school has had students serve as tutors in elementary and junior high schools. The skills they learn in Harlem Prep are utilized without a long lapse in time between the acquiring of the skills and their application. The students set up street academies to tutor youngersters in their own communities. In addition, they visit hospitals to play with children who might vegetate from the lack of human contact and

parental visits. They assist the hospital staffs by reading to or playing quiet games with the aged. Some of the students remain in school after hours and tutor others in mathematics and reading. Parents, teachers, and community groups send children to the school to receive remedial help. The school provides these services between the hours of three and five o'clock. The school is also opened on Saturday to provide the same services to youngsters who walk in off of the streets seeking help.

The students receive no pay for these services. The school discovered that the experience of serving another has a positive effect on student attitudes. The students, some for the first time, discover that they have the capacity to care. They become deeply involved with the hopes, fears, and aspirations of the people they serve. Warm friendships are formed with the nurses, doctors, social workers, nursing aides, and elderly at Harlem Hospital. They become protective of their charges and take great pride in their smallest achievement. Whenever one of the tutored youngsters shows improvement in reading or mathematics, the Harlem Prep tutor displays pride and joy. These students who reenter the public schools as tutors develop new perceptions about public education. They verbalize the difficulty involved in attempting to teach when the class is noisy and restive. They begin to view

the public school teacher differently. Through the students' involvement in the public schools, they begin to understand some of the difficulties involved in teaching.

The Headmaster accepts the theory that behavior is learned. This theory serves as the underlying reason for developing a service-oriented program at Harlem Prep. The characteristics of selflessness, dedication, respect for self, and the ability to accept and to return love are therefore learned responses. From the inception of the service-oriented program in the fall of 1967, the administrator was able to detect observable attitudional changes in the students of Harlem Prep that are still evident today.

The entire program was inspired by the philosophic idea that man is innately good. Traumatic experiences, although damaging to the youngster, can be reversed in some instances if positive humanizing experiences are introduced early enough. It is the school's responsibility to serve as an advocate for the young whenever they are abused and dehumanized. This is the policy of Harlem Prep. One result is the unity displayed by young people toward each other and toward the school.

The philosophy of Harlem Prep attempts to refocus the thinking of our young people through the curriculum, faculty, administrative

structure, shared decision-making, and total school experience at least to explore these principles: There will be equality of the races; equality of men and women must be established; science and technology must be used for moral purposes; service is to be maximized and overinvolvement in materialism minimized; and unity can be achieved through diversity.

There is a covenant between the school and students. This is a moral contract. The goal is simple but explicit: Every graduate from Harlem Prep has pledged to give service to a community upon graduating from college.

Characteristics of the Faculty

In order to test philosophical principles, explore curricular materials for interest value with students, develop concepts about student-teacher relations, and to be permitted to make mistakes early in the program, the Headmaster employed instructors who possessed a wide range of teaching experiences and ability. The preferred experience was teaching in junior high school, independent school, or instructing in a college situation. The administrator knew that the entering class had reading difficulties, problems in relating to authority figures, a professed dislike for formal schooling, but a desire to try the path of education again to change

their lot in life. It was therefore necessary to employ teachers with the skills and empathic attitudes to serve these students.

When Harlem Prep first opened its doors on October 2, 1967, at the 369th National Guard Armory, the staff consisted of two administrators, seven instructors, one Street Worker who served in the capacity of a counselor, and one Executive Secretary. Forty-nine students were enrolled. The school used the armory as its first home because there were no other suitable facilities in Central Harlem in which to house a school. In addition, the physical plant had to be able to pass the rigid tests established by the Bureau of Buildings, the Health Department, the Fire Department, the Sanitation Department, and the State Department of Education. The armory met these requirements.

The Headmaster feared that the sterile, echoing, cavernous, fort-like building would have a depressing effect on faculty and students. This did not happen. The armory was only able to provide one classroom with a capacity to seat forty students, one small auditorium, with a capacity to hold sixty people, and three small offices for the administration. The physical arrangement was to govern the thinking for renovating the supermarket that students now call home.

The administrator observed that teacher and student began to develop an understanding of one another. In some instances, warm friendships developed. The faculty could adapt to crisis situations quickly and resume classroom instruction. Students who at first resented the physical arrangement where seven classes were carried on simultaneously, soon grew accustomed to this situation. This was the administrator's first experience with the open-classroom organizational setup. The teachers enjoyed the excitement of the openness, and the students felt free and unconfined.

The administrator hypothesized that one important characteristic for successful teaching at Harlem Prep was the ability to be flexible. Another helpful trait was a sense of humor. Knowledge of subject matter was the primary quality needed by the teacher. Knowledge of subject matter, however, did not supplant other qualities. The administrator discovered that the process of screening for possible instructors need not be complex nor lengthy.

The applications for teaching positions are designed to obtain information such as degrees earned, colleges attended, work experience, hobbies, and the other usual vital statistics. A transcript is not needed for initial application for a position. Harlem Prep then follows this procedure. The applicant is interviewed by the

chairman of the department of his specialty. Philosophy, goals, and objectives are discussed by chairman and applicant. The chairman seeks to obtain specific information as to types of previous educational and social experiences that could enhance the teaching-learning process. The chairman probes in the areas of human relations to gain a superficial idea as to the applicant's ability to get along with people. The school is particularly concerned about the ability of a faculty member to accept a student without imposing his own personal value system.

If the chairman has positive feelings regarding the ability of the applicant to function at Harlem Prep, the next step in the procedure is to have an interview with the Headmaster, the chairman, and a student representative. The Headmaster usually asks one question: "What do you do?" If the applicant begins the dialogue discussing his ability to teach a subject, the administrator then asks the specific question: "How might you deal with students who have left school with negative feelings?" If the applicant reveals feelings of concern, commitment, and the desire to work with such a student, they proceed to the next step. The applicant is asked to teach for a two-week period to ascertain whether or not he is comfortable in an open learning situation, and whether or not he is able to relate to the students. The student member of the inter-

viewing committee may ask any question he desires. At the conclusion of the two-week experimental teaching period, the applicant meets with the administrator, chairman, and a few students for an evaluation of the trial period. If two-thirds of the committee feel the input of the applicant will assist in the growth of Harlem Prep, he is invited to sign a contract.

The Headmaster freely admits that the process is time consuming and costly in terms of finances and human emotion. He has found, however, that the procedure has prevented the school from having a high turnover rate of instructors. The teacher must be paid for the two-week trial period, and in the event that he is not employed, the money has been used unproductively. The two weeks that have been used as an induction period can serve to interrupt the smooth flow of the teaching-learning process when the instructor does not remain on staff. In spite of these negatives, the procedure has insured that faculty members possess the attributes necessary to work effectively with a sophisticated group of students.

A teacher's hobby may serve as a resource. Some hobbies can serve to stimulate the student's interest in new vocational areas and provide the teacher with materials that may motivate learning. After interviewing one nun, the Headmaster made the discovery that

she assisted her father in training horses while in college. She was familiar with the jargon, hopes, and expectations of jockeys, and the plans of horse owners. Because of this hobby, she was able to teach simple theories of probability to students who were not particularly interested in the subject. Her knowledge of "odds" and "favorites" excited the class and horse racing forms were used to make the subject more realistic. Mike Williams, one of the younger teachers, attended Harlem Prep and was graduated from Ithaca College this past June. He was an All-American basketball player at Ithaca. He is exceptionally popular with the student body. He uses his hobby and his education, however, to drive home the lesson that hobbies can have financial return when they are accompanied by education.

Because establishing a high school in Central Harlem, identifying dropouts desiring college education, providing means for their entering college, and influencing colleges to make institutional changes for admitting dropouts were all experimental goals, the Headmaster felt that the time was opportune to test the concept of employing a faculty with diverse racial, religious, and political backgrounds.

In order to demonstrate this commitment, the Headmaster proceeded with a deliberate plan for the employment of Catholic nuns,

Jews, Protestants, Muslims, Baha'is, and agnostics as faculty members. The administrator employed a Falashan Jew, born in Ethiopia; a Pakistani economics teacher who claimed to be an agnostic; a young Black man who taught English and was an actor; a Baha'i who taught history and drove race cars as a hobby; a young Black woman who served as student counselor; another young Black man who taught mathematics and science; and three White nuns who wore black habits. One of the nuns served as the first assistant to the Headmaster. To include someone from the Spanish-speaking group, the Headmaster employed an executive secretary who was Puerto Rican.

Thus, the school was started with a faculty consisting of six Blacks, including the Headmaster; three Whites, one Puerto Rican, and one Pakistani. It was the task of the Headmaster to mold these individuals into a cohesive group in spite of their differences. The administrator impressed upon the faculty that they had no choice but to develop unified relationships to prove to students and community that unity in diversity was workable at Harlem Prep.

Because the chief administrator was employed by the Board of Trustees of Harlem Prep in August, there was a tight schedule

to follow if the school was to open on October 2, 1967. Employment of the nine-member staff was completed by the last week in September. The staff had to secure a temporary school site, obtain a Charter to operate as a school, screen applicants, develop a flexible program, and develop a methodology for reaching the former dropouts. The pressure of time was a bounty. The faculty was forced to work together for long hours under difficult conditions. A camaraderie developed. They discovered that they had more similarities than differences.

The staff was a small one; therefore each instructor had to teach more than one subject. The Headmaster had to meet this requirement as well. He taught mathematics, psychology, and counseled students. The assistant to the Headmaster instructed in logic and English. The teacher of economics also instructed the political science class. The instructors of English taught in all areas of English, and served as remedial reading instructors. The African studies teacher taught American History also. As a result of this experience, the administrator decided that an applicant for a teaching position at Harlem Prep must be skilled in instructing in more than one subject area.

There was another problem that had to be solved by adminis-

tration and faculty. There were no authorities to orient the staff on preparing the dropout for entering college. There was little positive literature devoted to the topic of the dropout and his characteristics. Although there was a plethora of writing about the delinquent and on gang behavior, this information was of little value to the staff. Less than one percent of the applicants indicated that they had been adjudicated to be delinquent. Besides, they were more affiliated with militant political groups than with gangs. The Headmaster could find no information in the literature concerning developing a school for dropouts who were predominantly Black. This made Harlem Prep an experimental school. This made the staff pioneers in an educational venture.

In the absence of such material, it became the responsibility of the administration, faculty, and students to design a program to meet the specific needs defined by this group. They accepted the challenge. When the school opened its doors with forty-nine students, the faculty still had not finalized plans. They invited student participation for deciding the format of courses, areas within subjects they desired to have stressed, and the criteria upon which grades were to be given.

Frequent formal and informal meetings were held. The faculty encouraged students to take an active part. They desired the students

to learn that they were equally responsible for the success of the school. They also wanted the students to understand that the burden for learning was truly their own responsibility. These open discussions helped to eliminate defensive reactions on the part of teacher and student. The pronoun "we" was adopted and used more than the pronoun "I." The differences in race, religion, and politics did not hinder the consultative process. Students and teachers began to relate to one another as human beings. This result taught the Headmaster that involving the school in goal-directed programs, in which everyone realized their purpose, was more effective than speechmaking and reciting slogans.

It also became apparent to the administrator that the faculty was not as concerned with earning salaries as they were with serving students. Harlem Prep could not compete in terms of salary with the New York City Board of Education. The teachers called themselves "educational servants." Their behavior gave credence to the name. They displayed humility, patience, compassion, and leadership when needed. It was the teachers who broke through the walls of suspicion set up by the students, and demonstrated to them that the beginning of love was but the absence of hate.

It is important to dispel the notion that the faculty had

long successful years of teaching. One of the nuns was twenty-one, and had just graduated from college. A mathematics teacher was twenty years old with one year of teaching experience. The oldest member of the faculty was fifty and had taught in college. Just three members of the faculty had teaching experience in New York City public schools. The school's counselor, who preferred to be called a street worker, had three years of experience working with young people who were in the New York Urban League Street Academies. The faculty's age range was from twenty to fifty. The range for number of years in teaching was from no years of experience to seventeen years of experience. Two staff members held the doctorate degree; three held the Master of Arts; the rest possessed baccalaureate degrees.

This information shows that teaching experience and age are not ranked high on the list of qualifications necessary for teaching at Harlem Prep. Indeed, the administrator was concerned about academic competency, but more concerned about the instructor's ability to be flexible in experimenting with varied methods of teaching, and the instructor's sincere belief that every youngster could learn unless there was severe brain damage or deep-seated psychopathology. These were the most important guidelines for employment of faculty members at the inception of the school; these are

still the principal guidelines today.

In brief, the administrator believes that in order for an instructor to be successful at Harlem Prep, he must possess these qualities: knowledge of his subject area; knowledge of the community in which he serves; some understanding of the factors that lead to a student's dropping out of school; internal security; desire to serve; and the ability to love and accept love.

The Program of Harlem Prep

During the months prior to the opening of the school, the faculty devoted much time to discussion of goals for the school, the relation of goals to curriculum, and the type of education needed to make the experiment a success. Seventy-five applications were received for entrance into the first class. Forty-nine were finally selected. The criteria for accepting the forty-nine were based on a basal reading score of 8.0, completion of eleven years of public or private schooling, and recommendations from the directors of the Street Academies. The first class was composed primarily of young people who had attended a Street Academy.

The faculty had reviewed the applications for information relating to age, sex, last grade completed, health, military and

employment status. The administrator informally asked applicants why they had left school. The responses varied from indifference to learning, to statements that the school was the personal enemy of the student. Not one of the seventy-five applicants gave financial hardship as the cause for leaving school. The recurrent theme, however, was that the subjects taught in school bore no relation to the student's surviving in everyday life. The most popular way of expressing this feeling was to state that the subjects were "not relevant." Formal personal interview yielded little further information. The verbal responses did reveal student disaffection with the impersonality of the public high school. There were statements that teachers did not care about the students; that teachers made no honest attempt to know the student as an individual; that teachers were prejudiced in their handling of matters concerning Blacks and Puerto Ricans. One student stated with quiet bitterness: "The teacher stands in front of the classroom parceling out bits of divinity as though he were God." It does not matter whether the observations of the students were absolutely true. It is important to the educator that they perceived the school and its environment in this manner.

The faculty, knowing that the word "relevant" had deeper implications, held prolonged and heated discussions about the

connotations of the word and the effect that words could have on people. The administrator believed that the debate was meanigful. Words strung together in some logical fashion determine language. It is through words that ideas, wishes, directions, abstractions, and progress in the human sense are promulgated. But as educators, the staff must also be sensitive of the multitude of sounds and rhetoric that bombard the students from all media, the purpose of which is not the enhancement of man, but the stimulation of dormant, secordary drives in order to impel people to purchase items of questionable value. The staff had to become aware that words, whose power could inspire one to loftiness, could also hurt, debase, and become merely raucous jargon. Yet words are the necessary means for transmitting knowledge. Knowledge, in turn, motivates our youth toward contributing to an ever-advancing civilization. Whatever the word "relevant" meant to the student, the staff of Harlem Prep had to bring about a change in attitude so that learning could take on the quality of joy.

The faculty knew that when they discussed education in terms of the dropout, they were entering an uncharted wilderness. The easy solution was to retreat behind tradition. They knew what schools had taught their grandparents, their own parents, and themselves. They were in conflict over using the methods of the past.

They did not attempt to avoid the problem by hiding behind pseudo-scientific theories of permissiveness, life-adjustment, and learning for living. They questioned the effectiveness of an education for a youth living in this age which was a replication of the education given his grandfather. They were fearful of repeating mistakes of the public schools; at the same time their aim was to prepare the student for a responsible role in society. The staff agreed that lasting discipline came from self-imposed discipline. They knew that the students did not admire the achievements of military generals, captains of industry, inventors of gadgets, television stars, and politicians. Still, they knew that the school could not sustain the hatreds borne by the students, for hatred could lead to violence.

The transcripts from former high schools were of little help. They did not tell of the hopes, aspirations, and true potential of the students. They merely defined their assumed limitations. If the school had based acceptance criteria on these transcripts, few applicants would have even been admitted to Harlem Prep. The staff did discover, however, that most of the students lacked purpose. It was the Headmaster's belief that to be out of touch with one's purpose was to be powerless. Subjects had to be offered that gave the student an opportunity to discover his true worth. True, a college degree did enhance the opportunities for obtaining a well-paying position. True, the degree was important in a society

where credentials were valued. True, money and influence were elements of power; but the students had to break the lock-step that prevented their effecting orderly change in the society. Subjects, therefore, had to offer more than factual information. Teachers had to expose the students to concepts that addressed themselves to the spiritual nature of man. Power is not all physical. Students had to learn that power undirected was energy diffused; power uncontrolled was power that destroyed; power directed toward personal gain was not beneficial to the society; and power used for control of others was destructive of the human spirit.

The implications for subject matter and curriculum development were the result of the needs presented by the students. The tyranny displayed by former teachers, and tyranny in the streets of the ghetto would not be perpetuated at Harlem Prep. The staff took the position that man is not only animal; he is spiritual as well. For these reasons, the school embarked upon a non-traditional approach to presenting subject matter, but a traditional approach regarding grading, attendance, assignment of homework, and high expectations for the students.

Homoculture in Human Development

One concept that significantly influenced the administrator in guiding the faculty in curriculum development and in suggesting a model for working with students was suggested by Stanwood Cobb's theory of Homoculture.[2] According to Cobb, the underlying thought that inspires the educator and a necessary ingredient for the universality of education is homoculture--the scientific cultivation of man to the point of his most complete perfectability.[3]

Cobb uses analogies to help clarify the concept. When a scientist is involved in the texture and food producing value of the soil, he is involved with agriculture. The man concerned with the development of healthy fruits, herbs, and flowers, uses the science of horticulture. When curriculum, instruction, and the goals of education are directed toward developing youth who minimize concern for materialism and maximize an interest in service, this is the process of homoculture. The root homo pertains to the species Homo sapiens; the compound ending culturist refers to the process of instituting a curriculum that is addressed to the

---

[2]Stanwood Cobb, Homoculture-The Development of the Individual to his Highest Degree of Perfectability (Washington, D.C.: Avalon Press, 1949), p. 5.

[3]Stanwood Cobb, pp. 3 17.

moral development of the student's character concomitant with the acquisition of other subject matter.

The Headmaster writes:

> ...when the educator becomes concerned with the scientific development of youth who will minimize concern for materialism and maximize an interest in service...The educator involved in such a program may be defined as a homoculturist.
>
> The subjects to be taught will not change appreciably. Mathematics, science, arts and crafts, philosophy, and history will still be valuable. Foreign languages will become less important as the sole satisfactory means for penetrating foreign cultures since all children will be taught, in addition to their own language, a single universal language. The curriculum will address itself to the ultimate needs of this new age: the unity of mankind, and the building of universal peace. All courses will be designed to draw existing knowledge into a meaningful integrated package and to permit solution of the social and scientific problems that plague mankind today.[4]

The unified approach to curriculum as practiced at Harlem Prep seek to reflect the needs of this age: the oneness of mankind; the cooperation and interdependence of all nations; the moral use of science and technology; and the spirtualization of materialistic values. The administrator did not offer courses in Black Studies because there was no clear definition of that area of study. Futhermore, the Headmaster feels that if the school is to offer a

---

[4]Edward F. Carpenter, "Harlem Prep: Homocultural Education for a New Era", World Order, V, (Wilmette, III.: Baha'i Publishing Trust, 1970), pp. 43-44.

course in Black Studies, then it is only fair that courses in White, Brown and Red Studies be offered as well. There is a fallacy in this type of thinking. This administrator believes that the evolution of man and his contribution to an ever advancing civilization is not a function of the color of an individual's skin. Rather, it is more a story of the impact that spiritual leaders have had on the progress of mankind.

These examples are given to clarify the last concept. The prophet Jesus taught that man must live in harmony with himself and with his neighbor. Christianity spread throughout the Middle East to Rome. The Emperor Constantine decreed that Christianity was to be the official religion of Rome and all of her conquered provinces. Islam under the spiritual impetus of the phophet Muhammad united disparate warring tribes into a nation. The ethical precepts taught by the prophet Mohammad affected the lives of people in Africa and Europe. The sciences of astronomy, mathematics and medicine grew and flourished during this time. The phophet Baha'u'llah taught in the nineteenth century that the world was but one country and all men its citizens. The political embodiment of this principle is the United Nations. David F. Trask and Glen W. Hawkes describe this progress of mankind through the spiritual teachings of holy men as "prophetic history".

They write:

> One world is a reality. We either live together or we die together. Prophecy is an affirmative act concerning the potential of the future. As such, prophecy enters into the future and can become the future itself. Phrophetic history is voluntarist, open, malleable, and therefore hopeful and attractive.[5]

---

[5]David F. Trask and Glenn W. Hawkes, "The Case for Prophetic History," World Order, IV, 4, (Wilmette, III.: Baha'i Publishing Trust, 1970), pp. 10-11.

CHAPTER III

THE PARENT, STUDENT, AND COMMUNITY IN DECISION-MAKING

The current thrust for community control of local schools in New York City can be interpreted as student, parent, and community dissatisfaction with the objectives, implementation of programs, and the product of the system. Some of the most vocal critics are former advocates for school integration. Parents, high school students, and community groups from financially depressed areas demand that they be placed in control of educational institutions in their neighborhoods.

In the ghetto communities of the city influence of minority and poor people on the educational systems has been minimal. The awareness that the education received is inferior, that there is a lack of accountability on the part of school personnel, that there has been failure to implement quality integrated programs, and that there is a lack of sensitivity for the needs of students in the inner city served as a catalyst for the demand for parent control of educational systems located within their neighborhood.

The term "community control" is not precisely defined. It

evokes fear and anxiety in one segment of the city, and a feeling of strength and purpose in another segment. When defined operationally, the term includes making policy, defining the curriculum, employing administrators and teachers, negotiating contracts, controlling the budget, having power of firing personnel, and having the power of setting up new programs needed by the community. Viewed from this perspective, community control means the legitimate authority and power for making decisions about the local schools in the community.

The concept is neither new nor novel. There is some evidence that parents in suburban communities have always possessed the power to influence their educational systems. Warner Bloomberg, Jr., and Morris Sunshine write of the relation that exists between financial resources and the power to influence the school in suburban communities:

> We want the public schools in most localities to get more money through the taxes raised by each district, with the intention of adding to the total revenue which the school system can put to use. . . .However, we do not know of a single major flaw in the educational program or process in public school systems that could

> be eliminated by providing less money with which to run the enterprise.[1]

The administrator agrees with Floyd Hunter that money is not the sole source of power and influence. In a stable economy, however, money is a factor in determining power. Furthermore, a relation does exist between wealth and social status. Men are frequently drawn together through the common bond of wealth in our society. In his postulates on power structure, Hunter writes, "Wealth, social status, and prestige are factors in the 'power constant.'"[2]

Robert A. Dahl also points out that money and influence have an interdependence.[3] Poor people have known about this situation for some time. They have personally experienced frustration resulting from poor education, lack of skills, marginal employment, underemployment, poverty, and welfare. They will not accept the same kind of life for their children. The youth from economically deprived homes seek solutions through joining militant groups whose

---

[1]Warner Bloomberg, Jr. and Morris Sunshine, Suburban Power Structures and Public Education (Syracuse: Syracuse University Press, 1963), p. 1.

[2]Floyd Hunter, Community Power Structure--A Study of Decision Makers (New York: Anchor Books, 1963), p. 6.

[3]Robert A. Dahl, Who Governs (New Haven: Yale University Press, 1966), p. 245.

aims are to obtain economic sufficiency through any means necessary.

Historically, the community is responsible for the creation of public schools. Although people in the community pay the educational costs, the schools are not controlled by people in the community. In 1967, an act by the State Legislature of New York directed a reorganization of the New York City public school system to provide for increased community awareness and participation in the educational process. It was believed that more participation in the decision-making process by the broader community would stimulate new programs and develop educational excellence.[4]

Even with the decentralization of some twenty school districts, the academic performance of students has not improved to a degree where one could state that decentralization is the answer to the schools' problems. Parents, students, and community are still external to internal school decisions. One writer feels that the bureaucratic structure of the public school system intimidates the parents, thereby rendering them impotent to effect change. Ellen Lurie contends that the school is to be thought of as an indifferent

---

[4]Marilyn Gittell, Participants and Participation (New York: Praeger Publishers, 1967), pp. 1-3.

monolith to be fought with until parents, students, and community are accepted as equal partners. She writes:

> Parents are afraid, and when we stop being afraid, we will begin to win our battle against the school system.
>
> First, we are afraid for our children. They are so vulnerable. They sit in those classrooms day after day. We protest, and then we are afraid that the teacher will find some way to get back at us through our children. We demonstrate, and then we are afraid that the principal might take out his anger at us on our children. Many parents have taken jobs as paraprofessionals in the schools not to "sell out," but to make sure they can keep an eye on what is happening, to make sure their children are protected . . .
>
> Parents remain weak and divided because we are afraid of each other. Middle-class parents are afraid of poor parents; because of that fear they did not join in the fight for community control, even though it might have helped them improve the schools in their communities too. White parents are afraid of black parents. Black parents are afraid of Puerto Rican parents. Puerto Rican parents are afraid of Chinese parents. In every community, there is a wall of fear and distrust which effectively keeps parents apart. When will we realize that we have much more to fear from the system than from each other?[5]

The feelings of fear and suspicion among parent groups

---

[5]Ellen Lurie, How to Change the Schools (New York: Vintage Books, 1970), pp. 266-67.

described by Lurie were not sufficiently strong to prevent the formation of parent coalitions. One example was the convergent thinking by leaders of The Congress of Racial Equality, a pro-Black separatist group, and a White group of parents who, by education, occupation, and income, could be classified as lower-middle-class. This group took the name Parents and Taxpayers. Residing in Jackson Heights, Queens, they fought the pairing of schools where Black children would be sent into White schools. In spite of their differences, they were equally hostile to the New York City Board of Education. David Rogers writes:

> Feelings of alienation and powerlessness of many citizen groups who were unable to reach school officials or participate in school decisions have also contributed to the strength of the neighborhood school movement. These sentiments apply equally to the Negro and Puerto Rican populations and to the lower-class and lower-middle-class Whites. The recent Black Power movement and demands for greater local participation in the running of schools in ghetto areas are perfect examples. Indeed, at a June, 1967, public hearing held in Harlem by the education committee of the Constitutional Convention, Mrs. Gunning even acclaimed a plan of Roy Innis, then head of Harlem CORE, for the creation of a separate Harlem school system, indicating how much militant ghetto groups and PAT can have in common.[6]

---

[6]David Rogers, 110 Livingston Street (New York: Random House, 1968), pp. 85-86.

Agreement between these two groups was paradoxical in that Harlem CORE was an affiliate of National CORE, whose civil rights program was concerned with the integration of southern schools, while Mrs. Rosemary Gunning, an Irish Catholic, ran on the Conservative Party ticket in the 1965 mayoralty campaign, and was a leader in Queens PAT.

Since the student population of Harlem Prep came from Brooklyn, Bronx, Queens, and Manhattan, their parents held the same fears, racial bigotries, and hostility for the city's school system. The Headmaster felt that such negative feelings could possible be transferred to Harlem Prep. The Headmaster decided to utilize the same principles with parents that were developed to be used with the students attending Harlem Prep. Once again, the school would not placate any parent who harbored racial hatred toward any faculty member, nor would parent members of diverse political and religious beliefs be denied equal opportunity to participate in the program.

Parent Involvement

When a student receives good grades and is satisfied with school, a parent tends to perceive the school as benign. When this perception is reinforced by complimentary reports of teachers

and counselors, parents are more apt to join the Parents-Teachers' Association and support the school's programs. The parents of dropouts rarely view the public school as friendly. These parents know that their children are not learning, nor performing well. As Lurie indicated, they are frustrated from contact with bureaucratic procedures that fail to give them the help needed to assist their children.

When Harlem Prep was opened, administration and faculty attempted to avert transfer of negative attitudes toward the school by parents who had previously experienced unsatisfactory relations with other schools. Indeed, this was a sensitive problem that required skillful handling.

The staff found problems in communication between students and their parents. Some students either refused or neglected to fill in a parent's name on the application form. Some of them were emancipated minors, a term used to designate young people seventeen years or older who support themselves. Others in the first class lived away from home. A few were married. Interviews with individual students revealed deeper reasons for their reluctance to volunteer information about parents. Their generalized theme contered on the "conservative" behavior of parents in dealing

with the pathology of the ghetto, as contrasted with the direct, militant action of the young. Understanding this difference, the Headmaster decided to develop programs in which parents could achieve a sense of satisfaction in the process as well as in the end product.

The Headmaster called an all-school assembly to inform the students that the school needed the help of parents to serve as advocates for the school with church, community, and neighborhood groups. Parents were also needed to assist in raising funds for scholarships for the college bound students, and parents were essential in the program where every individual had the duty and the opportunity to share ideas with the total group. This open appeal lessened the resistance of the students somewhat. The staff sent letters to parents and guardians. These letters gave information about the school, told of some of the goals, and invited parents to come to a meeting six weeks after school had been in session. This was the time when the students received their first report cards.

The first formal meeting was held the evening before Thanksgiving Day, 1967. Eighteen parents attended. The faculty was present and introduced to the parents. The instructors met with

small groups of parents and spoke only of the positive attributes of the students. Refreshment was prepared by the staff and served to parents. The Headmaster avoided reference to the students' past performance. The parents were invited to form a parents' association. The Headmaster made it clear that faculty and administration would only attend those meetings that parents requested them to.

The parents agreed to have another meeting after the Thanksgiving recess. It was also suggested that they meet on a weekly basis in order to become familiar with each other. In this way, election of officers would be based on knowledge of a nominee's ability.

The Headmaster was invited to the next parents' meeting to explain the school's program in detail. The parents also requested that the Headmaster suggest possible programs that they could initiate. There were twenty-five parents at this meeting. It was interesting and gratifying to observe that four fathers were present at the meeting. The Headmaster was asked to answer specific questions: the parents wanted to know why the school had employed whites; why the New York Urban League did not completely provide the funds necessary to run the school; why Black Studies was not being given;

and why the Board of Trustees had not met with them. The Headaster answered the questions directly and honestly. He informed the parents that the school was dedicated toward shrinking the social and psychological distances between people; that the New York Urban League was supporting the Street Academies and was unable to include Harlem Prep in its budget for more than one year. Harlem Prep was chartered as an independent school. It could not maintain the legality prescribed by the charter unless the school had a duly elected Board of Trustees, external to the Board of Trustees of the New York Urban League. After discussion, the parents informed the Headmaster that they would support the school in every way they could.

The parents of Harlem Prep have been an integral part of the school since that time. Their first major projects were to organize the graduation prom; to provide refreshments and entertainment after the first graduation exercise; to get in touch with other parents to participate in school activities; and to elect parents to serve on the Board of Trustees.

In the spring of 1969, several parents consulted with the Headmaster about the possibility of starting an evening school at Harlem Prep. In observing the formation of the evening school as

a student, James Rogers of the class of '69 writes:

> Since many potential college students work during the day, the Parents' Committee of Harlem Prep decided to open a night school. They engaged the faculty and manned the registration for subjects such as Psychology, Logic, English, Math, Swahili, Typing, and Investment Banking. Classes meet from Monday through Thursday. Here are some reactions of the school's night family: "Harlem Prep is a challenge, a pioneer, and a godsend. A challenge to the establishment which has discarded those who wish to be educated and economically better off. A pioneer in rendering educational assistance to these people. A godsend because we all ask, 'Where would we be without Harlem Prep?'"[7]

This was another opportunity to involve parents in making meaningful decisions about their own lives. The Headmaster suggested that parents form an Education Committee. This Committee was responsible for identifying the priorities needed to begin the program. The Committee polled the parent body to ascertain what subjects were most frequently requested. There was a subsequent meeting of Committee members, faculty, and student representatives to write a proposal. The aim of the proposal was to furnish information on staff required, type of textbooks, date and

---

[7]James Rogers, Moja Logo (New York: The Harlem Preparatory School, 1969), p. 4.

time for courses, and the number of typewriters needed for the steno-typing course.

The Headmaster desired parents to assume the authority and responsibility involved in making decisions. The parents also had to learn and believe that they had the right to make mistakes. The desired outcome was the development of an efficient parent group who could suggest programs they felt to be needed, plan strategies for obtaining the necessary resources, implement the program, and evaluate its effectiveness. The administrator felt that such a process would serve to counteract the negative experiences that parents had been exposed to in the public schools. It was the belief of the faculty and students that a successful evening school program designed and directed by parents could serve as a model for parents in other communities to emulate.

Harlem Prep lacked sufficient funds for the day program. Therefore, there were no funds available for unbudgeted programs. The parents decided to raise the money for the evening school by giving dinners, dances, and holding raffles. Faculty and students participated in these activities. In spite of their efforts, the parents were unable to raise enough funds to pay the part-time salaries of instructors. This, too, became a bounty. Teachers,

students, and graduate students attending local colleges volunteered to serve as instructors and tutors. This action eliminated the problem of finding funds for salaries.

The decision of students, teachers, and graduate students to support the efforts of the parents added to the feeling of unity within the school. Students who heretofore refused even to discuss their parents, began to evaluate parent behavior in a different light: parents did have ideas for bringing about change in the society; parents were willing to share their thoughts with the youth; parents had hopes and aspirations; parents could understand and respect the feelings of their children. Because of the mutually supportive roles of teachers and administrators, parents invited faculty, students, and administration to attend any of their meetings.

The parents and students suggested that the evening school be opened to people in the community who wished to come. There was discussion on whether these people should be charged a fee to defray some of the costs. The parents decided that Harlem Prep was a community school whose purpose was to serve those seeking education. No one would be asked to pay a tuition. Instead, every evening student would be asked to support school affairs, and to

be responsible for the purchase of their own textbooks.

The Headmaster was worried that teachers and students might become overtired from teaching in the day and in the evenings. The parents also expressed the same concern. Both faculty and participating students, however, were adamant. They were committed to serving the parents and the community. The administration, inspired by the dedication of the faculty and students, volunteered to teach in the evening school program as well.

The evening program was started in January, 1969, and continued until June 2, 1969. There were 179 people who enrolled and remained for the six-month session. The average monthly attendance was eighty-two percent. Four young people attending the evening school decided to enroll as full-time students at Harlem Prep for the fall semester, 1969. These four young people were graduated from the Prep in the summer of 1970. They were all admitted to a college and are still in attendance to date.

Parents were also able to achieve their desired goals. Two parents were able to pass the supervisor's examination for the New York City Welfare Department. Twenty parents successfully passed the examination for the High School Equivalency Diploma. There were other qualitative results of the program. Respect and affection

developed between teachers and parents. The teachers' act of volunteering their time to serve the parents was news that spread throughout the community. Students who served as tutors developed respect for parents. The school gained a loyal following through the service and sacrifice of the staff and student body. The most salutary lesson learned by the parents was that they could make decisions that would be honored by everyone connected with Harlem Prep.

It would be untrue to state that there was universal participation on the part of the parents. From the time of the opening of Harlem Prep through the second year of its existence, twenty-five parents consistently supported the school through attending meetings, giving programs, and serving in any capacity asked of them. As a result of the lack of parent participation in the formative years of the school, the same parents were reelected to office and to the Board of Trustees for three consecutive years. It was not until the middle of October, 1971, that a new president of the Parents' Association was elected. This would not have occurred had not the president-elect resigned because of personal business. This was also the first time in the history of the school that a man became the president of the association. He has remained as president although his son graduated from Harlem Prep three years

ago.

The evening school program had to be discontinued because the faculty and students could not work the long hours for more than six months. Furthermore, the school was unable to raise additional funds for the program.

It is true to report that the parents have always supported the school in times of crisis. They have been responsible for attracting new supporters to the school. They have appeared on radio and television programs in order to publicize the school and to raise funds. On their own, parents developed a scholarship fund from which every graduating student receives fifty dollars. They attempt to bring about institutional changes through speaking to parents, teachers, and administrators of schools located in ghetto communities. They visit Harlem Prep freely or telephone for information about a student.

The Headmaster has included parents on the curriculum committee, the fund-raising committee, and the school's program committee. Parents also sit on the committee for employment and separation of school personnel. They are a part of the committee that writes and submits proposals to granting agencies.

Every one of the parents serving on a committee is chosen

by the Parents' Association. They serve for a period of ten months, which is equivalent to a school year. The purpose of including parents in all facets of the school program is to obtain as much input as required for intelligent decision-making by the administration. Parents are considered to be partners in the decision-making process. They contribute experience and ideas necessary for keeping the school open. In terms of organizational behavior, the chief administrator willingly gives up power in order to achieve the result of operating an organization with an open system.

Student Involvement

The students who seek admission to Harlem Prep often display a common characteristic--anger. This anger is often diffused and seldom verbalized. The most frequently asked question concerns the rules and regulations of the school. When informed that they, the students, are responsible for the code of behavior in the school, they are surprised. They do ask questions about courses given in the school. They are puzzled because the interviewing team consists of a faculty member and a student. They are tense, uncommunicative, and suspicious in the initial stages of the interview. These are the young people who left high school without earning the diploma. These are the young people labeled "dropout." Still, they possess

inner strength. They have been able to survive the destructive forces of former schools and a hostile environment.

When Harlem Prep opened in 1967, the first forty-nine students came from the New York Urban League's Street Academies. Table 2 gives a breakdown by age and sex of the first forty-nine students. At this time, the students lived in the boroughs of Manhattan, Bronx, Brooklyn, Queens, and Staten Island. There were Black and Puerto Rican students, but no White enrollees at the time.

TABLE 2

AGE AND SEX OF FIRST CLASS[a]

Age	Male	Female
31		1
22	2	1
21	2	1
20	4	
19	11	1
18	10	
17	12	2
16	2	
	43	6

[a]Source: School records of Harlem Prep.

The range in ages was from 16 to 31. The crude mode was 17 years, and the median age of the first forty-nine students was 19.5 years. If the age thirty was used as the cutoff that separated youths from older people, then Harlem Prep began with a student population that had a generation gap. The philosophy of Harlem Prep, however, leaves little room for the concept of a generation gap. This concept makes for separation and places people into categories.

The first class of students represented the diverse political and religious groups that existed in the communities where they lived. There were five-Percenters, a group of young men and women with national affiliates. In the 1950', they were alleged to have declared war on all Whites. There was a rash of murders of small retail store owners in Harlem. All of these store owners were White. In the middle 1960's their recognized leader was a man named William Smith. He took the name Allah and began directing the Five-Percenters into socially creative programs. The Gods, as they now prefer to be called, desire to be addressed by their righteous names. Thus, they adopt arabic names and, to some degree, follow the teachings of the Koran. They are serious about their academic

---

Our Time is Now ed. John Birmingham (New York: Bantam Books, 1970), p.3

careers and work hard to achieve good grades. The Headmaster has found them to be honorable, truthful, and loyal. It is interesting to note that they had Whites as members.

There were students in the first class who belonged to the Black Panther Party. They were political activists, militant in program and speech, and they desired economic and political autonomy for Black people. They wore black berets, dressed in denims, and tended to remain apart from the rest of the student body.

There were also Garveyites. These young people believed in the teachings of Marcus A. Garvey. They viewed the problems of the Black man as basically economic. They were interested in Black people uniting to pursue a program that would lead to economic independence. They were active, and would talk to anyone who would listen. These students were interested in economic and business subjects. Two of the students belonging to the Garveyite faction were noted street corner speakers. On Friday evenings, when the weather was good, they would set up a stand on 126th Street and Seventh Avenue to speak to an assembled group.

There were other students who held no formal membership with any political group. They accepted the doctrines of Fidel Castro, Che Guevara, and Chairman Mao. They spoke of waging guerrilla war-

fare, using the ghettos as their bases of operation. They were a volatile group but unable to attract adherents among the student body. Some of the Puerto Rican students were involved with the movement to create an autonomous Puerto Rico.

The students who proselytized to convert others to their religion were also active in the school. For the most part, however, this type of recruiting was rare. Sunni Muslims were enrolled. They were quiet and dignified. They did not participate in extra-curricular activities. They showed their determination by getting good grades and by qualifying for admittance to college. There were a few followers of the late Malcolm X. The Headmaster was faced with an administrative problem in keeping the faculty aware of the hostility that existed between this faction and those students who followed the teachings of the Honorable Elijah Muhammad.

Those students who followed Islam, as taught by their prophet, the Honorable Elijah Muhammad, were most cooperative with the faculty and administration. They were exceptionally clean and abstained from smoking cigarettes, or drinking alcoholic beverages. They always addressed the Headmaster as "Sir." They asked for extra assistance whenever they encountered difficulties in a subject. They conducted themselves with dignity and respect.

Although respectful they would react angrily if an unkind remark was made about their faith, or about their prophet.

The other students were Catholics, Protestants, Jews, or Baha'i. Three of our students said they did not believe in God. They did not define their beliefs, nor would they accept other students' definition of their beliefs. One student objected to the nuns' wearing habits. He told one of the sisters that he resented the wearing of a habit in Harlem Prep. She told him that since no one in Harlem Prep criticized his clothing, she did not think it fair that he judged her as a person by the clothing she wore. Students supported her. This act by the students ended the criticism.

There was fault-finding, and criticism of the staff and the administration by the students. They felt that administration was too lenient. They believed the teachers to be inconsistent in establishing routines. They wanted to know when rules would be posted about the armory regarding attendance, tardiness, smoking, and student behavior. The problem was exacerbated by the late enrollment of six students who had been participating in a survival program on Hurricane Island, off the coast of Maine. They had gone

through a Leadership Training program and felt that they had earned the right to assume leadership of the school. They were opposed by the Panthers and the Garveyites who were vying for leadership of the school themselves.

The Headmaster expected these reactions. Since an aspect of the school's philosophy was to achieve unity in diversity, and there were diverse groups, tests and difficulties were expected and welcomed. The administrator believed that the desired unity and stability would only occur from the clash of differing opinions. Nevertheless, decisions had to be made, and administrative leadership demonstrated to faculty and students at this time.

The Headmaster called an all-school assembly. Students were asked to sit in a circle. The administrator placed a chair within the circle and sat down with the students. The students were asked to speak openly and freely. The Headmaster listened. As one student began to talk, another would interrupt. Everyone began to speak simultaneously. The Headmaster sat quietly and observed. The girls remained silent. A tall young man stood up and looked around the circle. He was a veteran and still wore a battle jacket. He began to speak slowly and quietly. The other students began to listen to him.

He told them that he had served in the army for two years. He became a corporal in the Medical Corps. When he was discharged, he tried to get a job. He worked in a hospital as an aide for six months. He left because he could not advance; he lacked the necessary educational qualifications. He found out that the New York Urban League had academies that prepared you for college. He attended a Street Academy for six months and was referred to Harlem Prep. Now that he was in Harlem Prep, he would complete his high school education and then go to college. He told the group that he had never been in any school where the teachers treated the students with so much respect. He wanted them to know that he did not approve of their behavior nor their remarks. He turned toward the Headmaster and asked that he speak with the students.

The Headmaster asked whether someone else wanted to speak. There was silence. The administrator spoke with the group, telling them about the philosophy of the school that encouraged student participation in all phases of the school's programs. The Headmaster informed the students that all codes of dress and behavior would be decided upon by the student body. There would be no hand raising to leave the room. Everyone was intelligent enough to understand that if good codes of behavior were violated, the total school suffered. If they desired to smoke and were twenty-one years

or older, they should bring in ashtrays and smoke openly. The school could not and would not tolerate dishonest behavior.

The concluding remarks of the Headmaster dealt with the experimental nature of Harlem Prep. The faculty and administration believed that our students could learn and progress. Harlem Prep was designed to bring diverse people together. It was the purpose of the school to demonstrate to the community, other schools, and to our students, that unity could be achieved in diversity. The Headmaster warned the students about concluding that the administration was weak. The purpose of the school was to guide, not to lead. It was the purpose of the teachers to be enablers, not persuaders. The faculty were educational servants dedicated to assisting each student who desired help. Students could unite and elect a student council to work with the administration to build a viable school, or the present fault-finding and non-productive criticism could continue. Students were told that Harlem Prep belonged to them. It was their responsibility to make it a school where justice, respect, and loyalty could thrive. The administrator asked for further questions. The group remained silent.

This was the first time that the students had openly shown unrest. The Headmaster learned that students were fair and concerned about the school. Another lesson learned was that

preachments could never supplant consistent ethical behavior by faculty and administration. The Headmaster consulted with the newly-formed Student Council, encouraged them to select a faculty member to work with them, and meet with them whenever they asked.

The students' first involvement with decision-making processes started with the formation of the Student Council. This body was the legitimate representative for the students. To encourage maximum participation, additional students from various factions were appointed by the Council to serve on a standing committee. The president of the Council also served as student representative to the Board of Trustees of Harlem Prep. He was a voting member with the same privileges and responsibilities of other Trustees. The precedent for having students serve on the highest decision-making body was established in the school's formative years. The school still continues this practice.

By having students, faculty, and administration serving together on committees, the Headmaster has been able to push decision-making down to the lowest organizational level, involve the students in controlling their lives, and to provide for input from multiple sources. Students share in the decision-making process with the knowledge that their opinions are respected and utilized. To prevent the formation of a student elitist group,

every student has the opportunity and the right to express his opinion, at any time.

Each standing committee is vital for the effective administration of the organization. Through their decisions and suggestions, the Headmaster received positive and negative feedback. The Headmaster desired to provide for the just treatment of everyone connected with the school. In order to solve problems with intelligence, channels of communication were developed so that information could flow multi-dimensionally.

The establishment of the principle of shared decision-making eliminated discipline problems, discouraged the spreading of rumors, made students equal partners for the success or failure of the school, and provided realistic experiences for students to learn how to bring about positive changes. It was through this process that the Headmaster and faculty discovered the importance of word usage.

The public schools and news media refer to students who leave school as "dropouts." The young people at Harlem Prep despised the use of the word. They felt that it debased and dehumanized them. They felt that if they had to be called anything, and if they had to be categorized, they preferred to be described

as "early-school-leavers." Harlem Prep has adopted this term in all of its contact with the public and students. In fact, students resented the use of metaphors that contained the word black. Examples of some of these figures of speech may clarify this statement. Our students objected to the use of such terms as "black mood," "black hand," "dark deeds," "black magic," "a black cat brings bad luck," "the black knight," and "a black day."

The students feel that such terms have negative connotations. Our Puerto Rican students demand to be called Boricuans, meaning people of the land. They resent the name Puerto Rican because it was handed down to them from Spanish conquerors. In addition, they resent terms like "hot tamale," and "Latin temperament." The students serving on the curriculum committee articulated the feelings of the students to the faculty. This information sensitized the faculty to the importance of the power of words. It is interesting to note that students do not resent the words Black Power.

The administrator learned that students feared and resented arbitrary power. Through the process of shared decision-making, all elements of the school, through their cooperative action, prevent the creation of an authoritarian administrator.

Community Involvement

Since Harlem Prep was the first high school in Central Harlem, its presence had to be more than a symbolic gesture. The concept of community participation in public school programs was not new. Parents and interested community people were invited to visit public schools during Open School Week. At these times, rooms are gaily decorated, bulletin boards are made attractive, and children are urged to wear their best clothing.

Another annual public school ritual is the celebration of Brotherhood Week. Recognition of the Negroes' contribution to America is celebrated during Brotherhood Week. The program became known as American Negro History and Brotherhood Week. This was a public relations play used by administrators. If the inculcation of respect for diverse races and knowledge of contributions of all Americans are included in daily teaching, then why is one week out of the year singled out for such a celebration?

The community is also encouraged to attend Evening Adult Classes, and public school Community Centers. They are not invited to share in the decision-making process concerning the philosophy, goals, and methods of implementation of any programs. This

power remains in the hands of administrators, Center Directors, and the Board of Education of New York City.

The scarcity of information about the performance of neighborhood schools, and the false impression that children were learning, protected the schools from public scrutiny and accountability. The distance between school and community became apparent when parents learned that the schools were failing to educate their children. Community groups made the demand for quality integrated education. This demand was not met. This was a prime factor in the development of the movement for community control.

It would have been foolhardy for the administrator of Harlem Prep to assume that the unresolved tensions in the community would have little or no effect on the school. Students and parents lived in areas where community groups, and school officials, were involved in a power struggle for the control of the schools. It was the belief of the Headmaster that interested community people should be invited to share in the formation and the development of Harlem Prep. Harlem Prep could demonstrate that the school was not created solely to serve the young.

Harlem Prep was going to be used from morning until the late hours of night. Community groups needing a place to hold meetings

could use the school without payment. Musical or dramatic groups desiring a place to rehearse would be welcomed at Harlem Prep. The school was going to be an educational, social, cultural, and civic center. Located near main transportation systems, it could provide multi-services for all communities in the city. A program to keep school open continuously results in the efficient use of space. Harold Gores, president of Educational Facilities Laboratories, writes:

> . . . the young need to be served, but the schoolhouse committed only to the young is too specialized for the city's good. Indeed, if all parts of our cities are to become good places for people to live, committing the schools solely to the young is too slow a process. Adults need the schoolhouse as much as children do. And adults determine what happens now, not a generation hence. To put the matter in bluntest terms, the schoolhouse in the slums should be the people's college, their town hall, their cultural center, their country club, their school.[9]

The administrator also believed that community representatives should be included in the decision-making process of the school. The Board of Trustees accepted the idea. Two community

---

[9]Mario Fantini, Community Control and the Urban School (New York: Praeger Publishers, 1970), pp. 78-79.

people selected by the parents and students were placed on the Board as Trustees. The procedure for selecting the two community people was to have students, parents, and community groups submit lists of possible candidates. Then the students and parents met to select two people whom they believed to be representative of the ideas of the school and of the various communities.

Twenty-five names were submitted, and candidates not elected were asked to serve on standing committes with parents and students. Eleven accepted and continued to be a part of the decision-making team. The community people have served as advocates for the school. When problems arise outside the school that could have an adverse effect on the school's operation, community people intervene on behalf of the school.

The Board of Trustees found that the experience of these Board members assisted them in creating policies that benefited the school and the community. Inclusion of community representatives on the Board of Trustees along with educators, businessmen, parents, and students, provided Harlem Prep with meaningful leadership. Indeed, it demonstrated to faculty, parents, students, and community that the school was determined to bring educational services to the community.

On September 18, 1968, when the public schools were shut down because of a teachers' strike, the community representatives organized groups who went into the streets and brought youngsters into Harlem Prep. The school discontinued the formal instruction of its own students in order to serve the youngsters forced out of school by the teachers' strike.

This program provided the school with the opportunity to serve youngsters of the community. The success of the program served as a model for developing a summer program. Each year since 1968, Harlem Prep has provided tutorial and recreational programs for children between the ages of eight and fourteen who live in the community. Students, parents, and community people direct the program.

The involvement of the community as decision-makers is another aspect of the philosophy of Harlem Prep. The Headmaster feels that some of the pathology of the ghetto can be lessened through the cooperative efforts of community and educational institutions.

CHAPTER IV

A TRAINING CENTER FOR SERVICE IN URBAN EDUCATION

Kenneth B. Clark comments on the irony and tragic inversion of the purpose of education when Black children in ghetto schools paradoxically lose ground in I.Q. scores as they pass on to higher grades. In addition to losing ground in I.Q. scores, they fall farther and farther behind the standard for their grade level in reading, mathematics, and overall academic performance.[1]

Clark writes that it is scarcely surprising that high school dropout rates are high. He reports:

> Of the 1,276 students from four Harlem junior high schools who started high school in 1959-1960, less than half were graduated in 1962 (records were located for 1,012; 117 others transferred to other schools. Of the 1,012, 44.6 percent were graduated).[2]

Although it may be painful for Black parents to accept the idea that their children are performing below the standards of White youngsters in other schools in New York City, it is true.

---

[1]Kenneth B. Clark, Dark Ghetto: Dilemmas of Social Power (New York: Harper & Row, 1967), p. 124.

[2]Clark, pp. 124-26.

The inferior academic performance by Black youths in ghetto schools reinforces the attitudes of some Whites who argue that this justifies continued segregation of these children. When Black youths are accepted to predominantly White schools, only a few of the superior Black students are admitted.

Explanations for the poor academic performance, and attempts to find a prescription to reverse the trend, have resulted in the formulation of certain assumptions about youths who live in the ghetto. Clark writes that the assumptions now in vogue are:

> 1. That each child should be educated in terms of his own needs and his capacities. on the surface this seems like a perfectly logical position and has been offered by individuals whose humanitarian and democratic instincts should certainly not be questioned. But it has led to a great deal of confusion, misunderstanding, and injustice in the educational process.
> 2. That children from working-class cultures (and this second assumption necessarily follows from the first) need not only a different approach in the educational process, but a different type of education from that provided for children from middle-class families.
> 3. That one cannot expect from culturally deprived children adequate educational performance in the classroom because they come from homes in which there is no stimulation for educational achievement. This generalization is usually supported by such specifics as the absence of books from the home and of discussions that would stimulate intellectual

> curiosity. (It is assumed that in homes in which there are books, these books are read or that the presence of books in some other manner influences the child in a way relevant to his ability to learn to read in the primary grades.) Every child has to be taught how to read, however, and, as present evidence indicates, a child whose parents have no books can learn to read in school as quickly as a child whose home is well equipped.
> 4. That children from deprived communities bring into the classroom certain psychological problems that are peculiar to their low socio-economic status and that interfere with the educational process in the classroom.
> 5. That one can predict the future academic success of the child by knowing his I.Q. score, which is obtained early in the elementary grades. Some educational systems begin to give children I.Q. tests by the first or second grade, and classify them and relegate them to various types of educational procedures on this basis. The test scores will follow them for the rest of their lives. This is considered efficient and economic: Time is not wasted trying to teach children who cannot learn. This is related to the first assumption, that a child should be educated according to his needs, his status in life, and his capacities.[3]

Some of these assumptions have been seriously developed by writers who seek to prepare student teachers for working in urban schools. For example, Miriam L. Goldberg writes:

> The lack of adequate male identification models in the homes of many of the disadvantaged

---

[3]Clark, pp. 126-27.

> boys suggests the need for male teachers even in the very early years. Since it is not possible to staff a sufficient number of classes with qualified male teachers, the use of male assistants or student teachers might be desirable. The long-term effects of contact with male models in the classrooms should be studied.[4]

Goldberg makes this observation:

> In view of the evidence on the significant differences in attitudes, self-concepts, and achievement patterns of boys and girls, particularly in the Negro groups . . . separate classes for boys and girls might prove desirable. . . . Since so many disadvantaged boys are surrounded by female authority both at home and at school, they may need to assert their "maleness" through transgressions against the female domination. Elementary school classes for boys with men teachers may provide an antidote to the largely female world in which so many of the boys live. It would also be desirable to test the effects of exposing them to male teachers of their own ethnic group which, theoretically, should increase the possibility of personal identification.[5]

As Clark predicted, the assumption that children from lower-class backgrounds need a different approach in the educational process as well as a different type of education from that for more affluent children serves as fruitful research material

---

[4]Miriam L. Goldberg, "Factors Affecting Educational Attainment in Depressed Urban Areas," Education in Depressed Areas, ed. A. Harry Passow (New York: Teachers College Press, 1966), p. 93.

[5]Goldberg, p. 94.

For Goldberg. She makes this proposal:

> ...[If] the teacher enables them (lower-class pupils) to express themselves with the large muscles of the torso and limbs, her students may make surprising educational progress. Other researchers have noted the emphasis on the concrete rather than symbolic approaches to prowess, the tendency to respond physically or by physical conversation symptoms in psychological defense situations.
>
> Reissman's contention that "teaching machines are likely to appeal to the deprived child" because of his preference for a "doing" operation merits investigation in this connection. in fact, any technique which will allow those who can express themselves more effectively through verbal responses should be developed and introduced experimentally, accompanied by carefully controlled evaluation both in terms of immediate gains in achievement as well as in terms of attitudes toward learning and their effectiveness.[6]

The implications of this statement bear a remarkable similarity to the thinking of Booker T. Washington. It, too, fails to consider individual differences, interests, and aptitudes. Furthermore, it tends to influence the direction that curriculum development, teaching methodology, and teacher training will take.

The Board of Education of New York City employs many teachers, Supervisors, and administrators who receive their training in colleges

---

[6]Goldberg, p. 94.

and universities located in the city. Criticism of the public schools, by inference, is also criticism of the teacher training programs of these institutions. David Rogers makes this same observation. Rogers writes:

> The universities are a case in point. Teachers College trained more people for service overseas and in underdeveloped nations than it did to work in the ghettoes of New York City. Until very recently, its relations with the Harlem community were either nonexistent or severely strained.[7]

City College, although minimally involved with the Harlem community, failed to establish strong linkages with community groups to dispel questionable assumptions about educating minority youths. Rogers points out:

> The city colleges and City University have been more involved than Teachers College in local school matters, but until recently, and even now, their participation as change agents has been limited.
>
> . . . The city colleges have not only failed to play a role as change agents, they have actively obstructed school reform by failing to revamp their teacher training courses in light of vast demographic and socio-economic changes in the city in recent decades. They are almost as responsible for the schools' failures as are board officials, since they trained

---

[7]David Rogers, 110 Livingston Street (New York: Random House, 1968), p. 494.

> most of these officials. If there is a New York City education establishment, it includes top administrators and faculty in the city college as well as board professionals. The links between the two are often quite close, with city college people serving on examining boards in the schools, and many board officials maintaining their affiliations with the colleges--for example, as adjunct professors.[8]

The Student Teacher Training Program

The student teacher training program, established in the fall of 1968, was part of the school's effort to demonstrate to future teachers that the apparent general failure of ghetto youngsters in the secondary schools of New York City was often due not to personal disabilities in the students, but to the irrelevant, discriminatory, weak character of curriculum, school organization, facility design, and guidance efforts.

The program was also designed to provide the student teacher with the opportunity to interact with the students on social and academic levels. Since the faculty of Harlem Prep believes that cognitive and affective learning are equally important in the teaching-learning process, the student teacher works in a milieu that is supportive of this concept.

---

[8]Rogers, p. 495.

Student teachers were not recruited. The publicity given the school resulted in inquiries from colleges and universities about the program and the kinds of methods used by the teachers at Harlem Prep. Students interested in teaching in urban areas requested that their colleges permit them to fulfill student teaching requirements at Harlem Prep. Thus, the students teachers who come to the school profess an interest in urban education at the outset.

The school provides the student teacher with the opportunity to discover what skills are needed by a student to work with concepts in a subject area, what subjects hold interest for the student, how to develop appropriate curriculum materials, how to establish criteria for evaluating what the student learns, and how to involve the student in decision-making in every aspect of his school life.

In the attempt to provide a theoretical framework for studying the student teacher's progress, the student teacher is assigned to a chairman who assists the future teacher to perceive his role as a teacher, to develop an understanding of the teacher-student interaction, and to enhance his teaching skills. The chairman uses a modified form of micro-teaching in the process of training the student teacher. The student teacher prepares a scaled-down lesson that is videotaped. The lesson usually lasts from ten to fifteen minutes.

This lesson is viewed by student teacher, chairman, and students. Feedback is elicited. Student teacher, chairman, and students speak openly, for all understand that this is a cooperative venture.

In discussing micro-teaching, N. L. Gage writes:

> The idea of technical skills may be illustrated by the terms . . . cognitive rapport between pupils and teacher to obtain immediate involvement in the lesson. A second technical skill is called "establishing appropriate frames of reference," a third technical skill is that of "achieving closure," or pulling together major points, linking old and new knowledge, at appropriate points within a teaching episode as well as at the end. A fourth technical skill is that of "using questions" in such a way as to elicit the kinds of thought processes and behaviors desired such as simple recall, or concept formation, or evaluation. . . . These technical skills into which important aspects of the teaching job have been analysed . . . form the basis for the intern's practice teaching prior to his entrance into actual classrooms. This procedure is well known by now as "micro-teaching."[9]

The student teacher is also taught now to develop a conceptual framework for the study of the classroom group as a social system. It is vital that he understands that although students come from

---

[9]N. L. Gage, "An Analytical Approach to Research on Instructional Methods," Social Psychology of Teaching, ed. A. Morrison (England: Penguin Books Ltd., 1972), pp. 48-49.

ghetto neighborhoods, they do not necessarily behave asocially, nor resist aid. This concept is presented to all student teachers in a one hour class, held weekly, and taught by a faculty member from the political science or psychological disciplines. This is not a rigid arrangement. An administrator, familiar with the subjects, may instruct as well. To prevent this training session from becoming rigid, instructors approach the topic from multiple points of view. The ultimate goal is to have the student teachers understand that there is an interrelation and interdepenence of biological, anthropological, and social psychological factors that interact within the school and the individual classes. In addition, environmental factors have an effect on the teaching-learning process. To develop the student teachers' awareness of the dynamics of these factors, and to lead to an understanding that the school and classes can be viewed as social systems, the theoretical formulations of J. W. Getzels and H. A. Thelen are frequently used. Like all theoretical formulations, this framework is an abstraction; this is made clear to the student teachers. It is then used to clarify the conceptualization of the school and classes as social systems.[10]

The analytic elements involved are social systems, individuals,

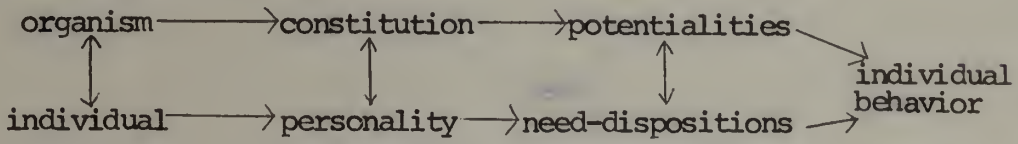
---

[10]J. W. Getzels and H. A. Thelen, "A Conceptual Framework for the Study of the Classroom Group as a Social System," Social Psychology of Teaching, ed. A. Morrison (England: Penguin Books Ltd., 1972), p. 20.

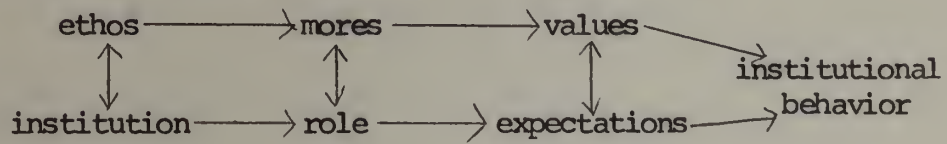
personalities, need dispositions, and individual goal behavior. The individual goal behavior, at Harlem Prep, is a function of the goal or goals that teacher and student agree on. This dimension may be represented schematically as follows:

social system--individuals--personalities--need disposition--individual goal behavior.

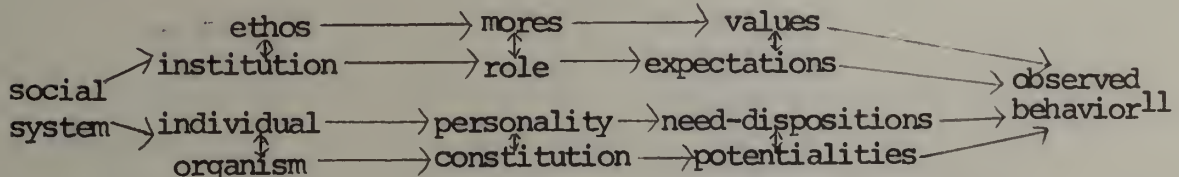
The interaction of the biological and psychological dimensions may be expressed like this:



The anthropological and institutional interaction may be represented in this way:



When all dimensions are brought together, the scheme looks like this:



---

[11] Getzels and Thelen, "A Conceptual Framework for the Study of the Classroom Group as a Social System," pp. 24-25.

The chief administrator feels that the use of a conceptual model assists the student teacher to understand that a school is an institution where administrators and teachers have roles. These roles are observed through the titles and job performances of incumbents. Consistent performance in a role (job) leads to expectations on the part of the administrators, students, teachers, and all connected with Harlem Prep. Furthermore, understanding of the institution, and the clientele it serves, helps to avert conflicts regarding authority. When views on authority are convergent, there is the possibility for shared decision-making.

Administrators and teachers connected with teacher training programs in colleges and universities are evidently satisfied with the internship program of Harlem Prep. Student teachers come from City College, Queens College, Brooklyn College, Hunter College, New York University, Pratt Institute, John Jay College, Montclair State College, and the African American Institute, among others.

Since beginning the student teacher training program in the fall of 1968, some thirty future teachers have served at Harlem Prep. Two of the student teachers were graduated from New York University in 1971. They applied for teaching positions, and are now faculty members in the English Department.

The factors that seem to make for a successful program are obtained from individual reports turned in to the department chairmen by student teachers at the end of the training session. The student teachers report that they gain confidence because they know that they are responsible for their class. They have the right and are encouraged to explore different methods of instruction. They have the right and are expected to make mistakes. They have the same status as any other staff member.

The student teacher also learns that the students who are labeled "dropout" are intelligent, can conceptualize, have aspirations, and are responsive to love and respect.

The Administrative Trainee Program

In an alternative school like Harlem Prep, the school administrator has a multi-faceted role and overlapping duties. He is expected to possess at least minimal understanding of school office management, school budget and financing, financial accounting, payroll administration, purchasing, supply management, school insurance, labor relations, school plant planning, food services, school transportation, and education law. These areas are related to school business administration.

The school administrator is also expected to be familiar with curriculum, curriculum development, pupil personnel services, school organization, supervision, and evaluation. In addition, he must be able to articulate school goals to the Board of Trustees, and translate Board policies into viable school programs. It is difficult for one man to master all of these areas. That is why it is necessary for the chief administrator to select assistants expert in some of these areas, and to train others to assume the administrative role. With current criticism of education, the administrator must also be sensitive to community needs and moods.

In a passage cited earlier, Rogers criticizes the relationship among the teacher training institutions, the board of examiners, and the administrators of public schools. The system feeds on itself--i.e., the instructors who work in teacher training institutions also serve as examiners, and employers of future administrators; the candidates for administrative positions eventually advance to positions of instructor, examiner, and finally employer within the same system--there is little probability of change or favorable response to challenges. Solutions to community and student problems follow conventional patterns. Competitive institutions for the training of administrators are needed to serve as

models for change.

The administrators of Harlem Prep had not planned to introduce an administrative training program. In the fall of 1969, William Smith, a student from the University of Massachusetts, asked that such a program be started.

The Administrative Shadow

Smith used the term "administrative shadow" to denote the trainee who actually follows the chief administrator around for an entire term as he performs his duties. The administrative shadow learns the realistic aspects of administration as a participant-observer.

The program is designed for the administrative shadow to remain with the Headmaster while he supervises teacher performance, counsels students, consults with parents, speaks with visitors, and attends community gatherings, Board of Trustees meetings, and fund-raising conferences. He assists the Headmaster in writing budgets, originating proposals, allocating funds, supervising expenditures, reviewing fiscal reports, and developing new programs.

This model for administrative training eliminates simulated experiences and actually places the trainee in the work situation.

In the course of one term he is exposed to every facet of the duties of the chief administrator. He also learns to act in crisis situations and develops techniques for the resolution of conflict.

The program is designed to receive constant feedback and response to this input. At regular intervals, the administrative shadow questions or criticizes decisions made by the Headmaster. The chief administrator must answer the trainee and respond to the criticisms. If the administrator is unable to do so, he seeks advice from the administrative shadow.

This is an example illustrating the activities of the administrative shadow in one aspect of an administrator's responsibility: In December of 1969, the school lacked the funds to meet the Christmas payroll. The Board of Trustees, unable to raise the funds, asked that the teachers wait for their salaries. The Headmaster decided to make another attempt to raise the money. He approached a major foundation to obtain a grant to meet the emergency. The administrative shadow accompanied him. The Headmaster submitted a written proposal and made an oral presentation to the officers of the foundation. They told him that although they respected the school's record, they considered making grants only to institutions

of higher learning. The administrative shadow asked to speak. By referring to his own past experiences and comparing himself with the students of the school, he was able to demonstrate the need for a place like Harlem Prep, and persuaded them to make a grant from their contingency fund to cover the payroll.

As a result of the administrative shadow's success in obtaining the funds, the Headmaster sent him to represent the school at other fund-raising conferences, and to educational meetings. Through these experiences, mutual trust and respect developed between the chief administrator and the administrative shadow. Smith is now the Headmaster of an alternative school in Springfield, Massachusetts.

The Counselor Trainee

Another administrative trainee, Joyce McCoy, was a candidate for the doctoral degree in counseling at Teachers College, Columbia University. She was studying to become a director of guidance services in Texas. She was an intern at Harlem Prep from October, 1971 to June, 1972.

While at the school, she worked with the assistant headmaster in educational, personal, and family counseling. She began

with a small number of students who were assigned to her for counseling and college placement. The number of students increased as other students discovered that she was sincerely concerned about their welfare and capable of helping them. She also worked with a number of families that presented multiple problems. During her first term, she organized training sessions with paraprofessionals who were serving as attendance teachers. She met with the faculty to help them improve their sensitivity and understanding of the personal problems presented by the students.

Through her involvement in the school and understanding of its purpose, she was able to apprise the recruitment officers of Columbia University of the high intellectual attainments of some of our students, and help them gain admission to that college. Furthermore, she established communication with other colleges which accepted students from Harlem Prep with her recommendation. Because of her efforts, a training program involving counselors from Columbia University's graduate school has been established.

The training program for service in urban education is structured to teach concepts and offer alternative models; it also has the flexibility to permit individual expression by the trainees.

CHAPTER V

THE ORGANIZATIONAL STRUCTURE

In selecting the organizational structure best suited for implementing the mandates of the school's charter, the administration decided that the organizational structure adapted must facilitate achievement of goals.

Although a bureaucratic structure is not inherently evil and has demonstrated that it makes for effectiveness and efficiency, the administration rejected it as an organizational structure for Harlem Prep. The bureaucratic structure was rejected because Harlem Prep was not designed to be a profit making organization, service was more important than efficiency, power and authority was to be shared, the school would not be subjected to the whims of the Headmaster, rewards would never be related to position in a hierachy, and the school did not wish to adopt the stratification of roles like the public schools.

The concept of adopting a need-cycle breaking organizational structure resulted from the writing of Katz and Kahn. Harlem Prep was created at a time of community tension and unrest. It had to possess quality of flexibility in order to function in this

social milieu. This meant that the school had to be able to withstand multiple demands that were frequently contridictory. An organization's ability to adapt to its environment is discussed by Katz and Kahn. They write:

> Nothing in the production, supportive, and maintenance subsystems would suffice to insure organizational survival in a changing environment. Except for the functions of procurement and disposal, these subsystems face inward; they are concerned with the functioning of the organization as it is rather than what it might become. The risk of concentrating attention and energies inward are directly proportional to the magnitude and rate of change in thw world outside the organization. Enternal changes in tastes, in cultural norms and values, in competitive organizations, in economic and political power - all these and many others reach the organization as demands for internal change. To refuse to accede to such demands is to risk the possibility that the transactions of procurement and disposal will be reduced or refused, or that the process of maintenance will become increasingly difficult in most formal organizations. There arise, therefore, structures which are specifically concerned with sensing relevant changes in the outside world and translating the meaning of those changes for the organizagion.[1]

---

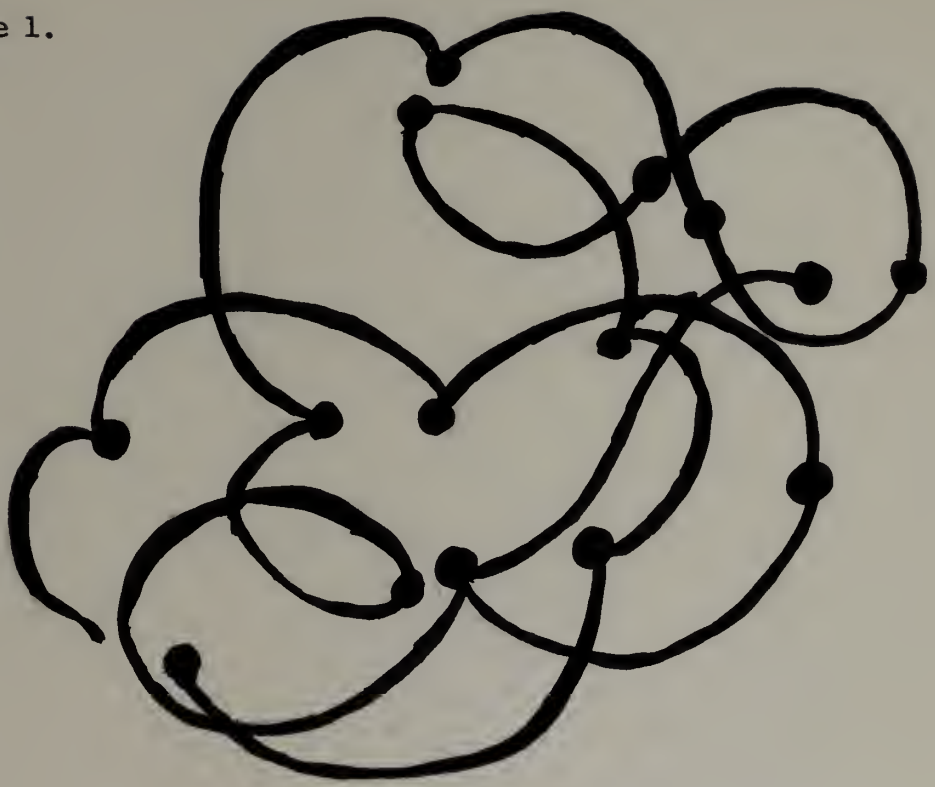
[1] Daniel Katz and Robert L. Kahn, The Social Psychology of Organizations. (New York: John Wiley and Sons, Inc., 1966), p.42.

The Need-Cycle Breaking system or organization may be defined by the elements: The system develops programs for multi-service purposes, it renders service where needed, the norm setters are not an elitst group, but all who are involved in the life of the system, the structure enhances the opportunity for upward mobility in vocational areas, and a need-cycle breaking organization supplements older agencies with a new one, if the older organization cannot adopt to change.

This structure supports the philosophy of the school, a philosophy designed to have the organization serve the client rather than reverse. Harlem Prep, therefore, does not have a pyramidal organizational structure. Its form is more a series of interlocking circles that begin and end in a circle. See Figure 1.

The system is open in that it provides for quick imput whether negative or positive. Communication is multidimensional and encouraged by frequent informal meetings. Faculty, students, parents and community representatives know that their wishes are seriously considered. To provide for democratic treatment of all clients, representatives from all factions at the school are represented on the Board of Trustees. Decision making is pushed downward.

Figure 1.



The Flow of Decisions

The Open Classroom

The organizational structure influenced the adaptation of the open-class system of class organization. The school is made up of clusters of small groups, situated in an open physical environment. Carpeting and acoustical ceilings absorb the noise. One can tell at a glance whether a student is happy, sad, sick or well. The problem of discipline is eliminated. Students and teachers learn that they must speak in tones that do not disturb a neighboring cluster. Students may move about freely. There is an atmosphere of friendliness. The physical environment of the school contributes to the effectiveness of the opened-system. There is nothing to conceal. There is nothing to fear. There is peace and unity.

The chief administrator shares decision-making with all concerned with the school. It takes a longer time to reach a decision, but once a decision is agreed upon, the group works for its success. Students who live in confined quarters, and went to schools built like boxes, enjoy the physical and social environment at Harlem Prep. It provides them with the opportunity to interact freely with friends, teachers and the school environment. This aspect of the school may be described as the nonverbal content of the surroundings.

One important lesson is learned by all connected with Harlem Prep. One is not penalized for error. Mistakes and faculty decisions serve as material for learning. The Headmaster listens to the advice of administrators, faculty, students and parents. He only makes a major decision after consulting with all factions. The Need-Cycle Breaking organizational structure along with The Open-Classes encourage frank communication devoid of anger.

CHAPTER VI

THE PROBLEM OF FUND RAISING

In spite of a successful record for redirecting the educational goals of eary school leavers, and enhancing their earning potential through placement in colleges and universities, Harlem Prep faces a bleak future. The school has always had difficulty in obtaining funds for the operation of the program.

During the 1967-1968 fiscal year, the Carnegie Corporation made a $300,000 grant to the school. The grant was restricted in that $150,000 was designated for the 1967-1968 fiscal period, while the other $150,000 was allotted for the 1968-1969 fiscal year. The New York Urban League was responsible for fund raising and the fiscal disbursement of monies for the school. This arrangement was necessary because Harlem Prep had not received its federal tax exemption status. The New York Urban League charged the school twenty percent per annum for administrative costs. Harlem Prep therefore, had an operating budget of approximately $120,000 for the first year.

The Headmaster is responsible for preparing the budget and submitting to the Board of Trustees for approval each year. The fiscal year begins July first of each year and ends on June thirteenth of the following year.

The fiscal year extends for twelve months, while the academic school year is ten months.

The per capita cost of educating a student is the ratio of the school enrollment for a fiscal year, to the approved budget. The Headmaster finds this method of arriving at the per-pupil cost uncomplicated. The annual budget is fixed by the Board of Trustees; the student enrollment varies, however, from year to year.

The fact that Harlem Prep is able to admit a former high school dropout, provide him with educational and guidance services, and then place him in a college or university of his choice means that the school is living up to the madate of the charter. What is more important is that the cost of educating an individual student is less than that of the public high schools in New York City. Table 3 shows the per capita cost from 1967 to 1972 for educating Harlem Prep students. The per capita cost for New York City high schools ranges from $1,000 to $1,900. Schools with special curriculums and materials for art, music science and technical instruction have higher per capita costs.

TABLE 3

PER CAPITA COST

Fiscal Period	Enrollment	Budget	Per Capita Cost
1967-1968	70	$120,000	$1,714
1968-1969	183	170,000	929
1969-1970	600	460,000	766
1970-1971	580	640,000	1,103
1971-1972	600	640,000	916

In the fall of 1968, the Board of Trustees approved a budget of $60,000 for the renovation of the supermarket which is now the permanent home of Harlem Prep. The Headmaster, wishing to utilize the 10,000 square feet in the basement, launched a program to raise additional funds for the renovation of that space.

The Rockefeller Fund provided the money for the rugs and acoustical ceiling. The heating and air condition unit was obtained at cost from the Chrysler Corporation. The school had to pay for delivery and installation costs. The science tables and equipment were donated to the school by the Union Carbide Corporation.

Reagents, chemicals and the other science equipment were donated by the physiology department of the Columbia University Medical school at the Presbyterian Hospital. The kitchen hardware was obtained from a grant from the Consolidated Edison Company. Office typewriters were purchased through a grant from New York Metropolitan Life Insurance Company.

The difficulty in obtaining operating funds forced the chief administrator to assume the role of primary fund raiser. Desiring to provide the students with an environment that was both pleasant and comfortable, Dr. Harold Gores of the Educational Facilities Laboratory of New York City, arranged for the firm of Herman-Miller, Incorporated, to design and contribute furniture for the main level of the school.

This provided the school with another opportunity to involve the students in the decision-making process. During the summer months of 1970, Howard Probst, William Stumpf, and Thomas Pratt of Herman-Miller, worked cooperatively with a committee of students in designing the floor plan, selecting the texture and color for chairs and cushions, and in designing acoustical baffles that would absorb some of the noise while being movable. The designers at Herman Miller believe that the school should do what our larger society has to do:

be ready to encompass a rich diversity of behavior and cultural imput. This thinking fits in well with the philosophy of Harlem Prep.

The Headmaster cites these experiences to show that Harlem Prep has always had friends seeking to assist the school in achieving goals. In spite of the help from friends, the school has always found it difficult to obtain monies for operating expenses. Some grants are restricted and can be used only for a defined purpose. Others are quite small and provide insufficient financicial support.

It is the practice of most foundations to award grants for a two year period only. Corporations who assisted Harlem Prep in the formative years no longer give financial support. The exceptions to this pattern are Exxon, Consolidated Edison of New York, the New York Metropolitan Life Insurance Company, the Ford Foundation and the John and Sheila Mosler Foundation.

The students who attend Harlem Prep are poor. They and their families cannot afford to contribute large sums of money to the school. Instead, the students form work teams whose purpose is to give basketball games, dances, concerts, and dinners to raise funds to keep the doors of the school open. The teachers' salaries are less than the salaries

are less than the salaries paid to public school teachers. A beginning teacher with a baccalaureate degree receives a starting salary of $8,000 at Harlem Prep. This same teacher can receive $9,980 as a beginning teacher working for the New York City Board of Education. Administrators working at Harlem Prep receive approximately $3,000 less per year than administrators who work for the Board of Education. The inequity is compounded in that the school is unable to provide the staff with adequate fringe benefits. Still, teachers continue to apply for positions at Harlem Prep.

Fiscal Support from the Black and Puerto Rican community is poor. Support from community churces is also poor. This is difficult to explain because the students attending Harlem Prep have some ties with various churches and religions. Table 4 shows the religious faiths of the students for 1969, 1970 and 1971.

TABLE 4

RELIGIOUS FAITHS OF STUDENTS

Faiths	1969	1970	1971
Protestants	33%	41%	46%
Catholics	28%	18%	20%
Jews	1%	0	0
Falashan Jews	2%	4%	3%
Sunni Muslims	4%	2%	1%
Black Muslims	16%	14%	12%
*The Gods	12%	15%	11%
Baha'is	1%	2%	1%
Buddhists	1%	0	0
No Religion	2%	4%	6%

Source: School records of Harlem Prep.

*Referred to before as a group who follow the teachings of the Koran and the teachings of Malcolm X.

The Headmaster, faculty and students devised a fund-raising program where representatives of the school would speak to churches in the boroughs of the Bronx, Brooklyn, Queens, and Manhattan. The purpose of having speakers at the churches on a particular Sunday morning was to acquaint the congregations of the goals and success of Harlem Prep. The secondary aim was to ask the churches to lend fiscal support to the school. Letters were sent out asking permission of the clergy to have five minutes of the Sunday morning service to speak. Some five hundred letters were mailed out. The school received responses from four.

It is the chief administrator's feeling that the churches in the Black and Puerto Rican communities are still the spiritual magnet of these communities. Churches are still the spiritual and social centers in ghetto communities. They represent a source of power that is important in the lives of residents. Harlem Prep must find a method of attracting the support of the community churches. That is the reason that faculty and students have coined the phrase, "Consecration for Education." This is a plea to the spiritual leaders in the ghetto communities to view Harlem Prep as a contributing agency in the life of the residents of ghetto communities.

Harlem Prep must have broad-based fiscal support. The city, state, and federal governments, business, industry, and foundations must contribute varying amounts of money until the school can develop moneymaking programs. What is more important for the fiscal health of the school is the participation of the faculty, students, and parents in developing self-help programs. Harlem Prep must not contribute to the welfare syndrome where individual initiative is stunted. Students must acquire the understanding that they have the power to work for the school to lessen the financial bind.

It was encouraging to see the Parents Association form a coalition with community people in presenting a concert at Alice Tully Hall, Lincoln Center, during May, 1972. The program featured Sammy Davis, Jr., who entertained the audience for than one hour. He was so moved by the reception of the audience that he pledged his talents and service to the young people of Harlem Prep whenever they needed him.

Although city, state federal and federal and corporate support is not forthcoming, Harlem Prep is determined to keep its program going. No matter what the outcome, everyone associated with Harlem Prep can be proud to make the claim that the school can educate the "uneducables" and for less money allotted by the New York City public school.

CHAPTER VII

EVALUATIONS AND REFLECTIONS

One method of evaluating the production of Harlem Prep is by making a head count of the graduates who were admitted to college. Table 5 shows the annual number of graduates:

TABLE 5

THE ANNUAL NUMBER OF GRADUATES

Year	Enrol.	No. of Grads.
June, 1968	75	35
June, 1969	183	67
June, 1970	600	83
June, 1971	580	126
June, 1972	600	155
		Total 466

Eleven of Harlem Prep's graduates from the class of 1968 completed the baccaulaureate in June, 1972. Four are now teaching at Harlem Prep, the other six are continuing their education in graduate schools. Four of the students from the class of 1969

made the Dean's list in their sophomore year. One student, Michael Williams, was an all-American Basketball star at Ithaca College. Mike is now teaching mathematics at Harlem Prep and is the Basketball Coach. One of our graduates from the class of 1968 has received a four year scholarship to medical school.

Graduates of Harlem Prep are enrolled in 209 colleges and universities throughout the country. The school's follow-up program however is inadequate. To receive reports about its graduates, the school must depend upon the good will of deans and registrars. The school does have the information that 20 students out of the 466 graduates have dropped out of college. This rate is lower than the national average for students leaving institutions of higher learning.

The organizational structure of Harlem Prep was evaluated by John Price Jones, Incorporated in 1970. They found that the Headmaster had too many responsibilities, and that he was making decisions that The Board of Trustees should have been concerned with. The report recommended that a Business Manager be employed to handle school business administration. This would permit the Headmaster to work with faculty, students and parents; and to have the opportunity for creating new programs. Although the school has employed a Fiscal Officer, the Headmaster's time is still not used in working in the areas suggested by the report.

There have been informal evaluation of the school's program by such writers as Charles E. Silberman, Neil Postman, Jonathan Kozol, Ronald Gross and Paul Osterman and A. Harry Passow; in addition, Fred Hechinger of the New York Times carried a feature story on the school in January 1, 1970 issue. These reports are informal. The Headmaster would like to have a formal evaluation of the School's program by external evaluators.

Harlem Prep is in its fifth year of operation with five classes of alumni behind it, and a sixth class well on its way to completion of its educational goals. It is now crucial that friends of Harlem Prep and advocates of change in secondary education have an in-depth assessment of the school's educational philosophy, practice, and significance. Hopefully, a clearer understanding of the school's resources, strengths, weaknesses and potential will be revealed.

There must be an intensive analysis of the substantive structure of Harlem Prep. The educational philosophy and major operating policies of the school must also be reviewed in depth. The study should involve an intensive analysis of the character of the staff and student body. The educational facilities, curriculum, administration, and college placement

practices should be studied in depth. The chief administrator would welcome such an assessment. It would provide the necessary input for change and growth.

The scores obtained by entering students on a standardized reading test is another indicator of the effectiveness of the school's programs. Students may now enter the school with a reading score below 8.0 In the summer of 1971 the school admitted 22 students who read at the 6.0 level on a standardized reading test. The students attended summer school on a half-day basis for six weeks. At the end of the sixth week period, two students remained at the 6.0 reading level, 18 increased their reading scores more than two years and two students left the program. This positive result encouraged the Federal Government to fund the school for an Upward Bound Program.

There are problems in Harlem Prep also. Six of its young men have died from the use of narcotics. At least one percent of students who enter drop out of Harlem Prep. The Parents Association meetings and activities are poorly attended. Not every community group approves of the integrated staff and some continually harass the administration to change. The school has proved itself adaptable to maintain its integrity.

REFLECTIONS

Harlem Prep was created to demonstrate to schools and to universities and colleges that among the large numbers of dropouts, there was a sizable number bright enough to enter these institutions and graduate. By demonstrating the reality of this hypothesis, it was hoped that public schools would adopt some of the methods used at Harlem Prep.

Harlem Prep has had more positive results in influencing colleges and universities than in changing the thinking of teachers and administrators in public schools. Appendix II gives the names of some of the colleges and universities who have made changes in admission policies to accept a former dropout.

In spite of working with a multi-racial, multi-political and multi-religious faculty and student body, prejudice and racial hatred still persist in the community and in the state. Harlem Prep, located in Central Harlem is able to work in harmony with diverse peoples, but, other schools in New York City, either cannot or will not.

When thinking about the experiences gained by serving at Harlem Prep, the Headmaster feels that alternative schools of this type can serve other schools in achieving their goals. In fact, they can be as an educational beacon in a time of darkness.

The use of moral principles influences the students and faculty to behave morally. The diverse cultures of faculty and students merge together at Harlem Prep to create a school culture based upon the enhancement of mankind. Culture is defined at Harlem Prep as the ideals, attitudes and behavior of a people. The ideals are the basis for the development of moral and spiritual attitudes. The attitudes are translated into humane behavior. Our motto "Moja Logo" is the school's belief that there is unity in brotherhood. The school considers such factors as manner of speech, attire, and diet as artifacts of a culture. Although Harlem Prep is a non-sectarian school, its character is definitely spiritual.

It would be dishonest to imply that creating an alternative school is devoid of problems. It is only just to direct the creator of a new school to some of Harlem Prep's problems. One should be hesitant to begin a new school without the assurance of a budget for at least two years. There is another caveat to consider. Both private and public funds are more directed to projects concerned with training for immediate job placement of clients. Programs seeking to place young people into colleges and universities do not attract government nor foundation support. They must be shown that investment in the college education of a young person will yield results that is benificial to the individual, the community, and the nation.

The administrator has learned that directors of urban affairs of corporations are interested in factual fiscal data rather than arguments about the moral responsibilities of the coporate structure. It is wise to use films, charts and graphs in making a presentation. Student representatives have been effective in making presentations for funds from corporations.

One of the most serious mistakes made by the Headmaster was his failure to learn who were the "real" community leaders. During the early fall of 1968 when the school was moving into its permanent headquarters, a group of angry men came into the school. They were known as The People's Program. They were involved with a drug detection and prevention program. The Headmaster had not consulted them for assistance in screening for usage of drugs in the program at Harlem Prep. They did not want payment for the service. They wanted to be involved. After their initial anger they became cooler and instructed the chief administrator about the power bases in the community.

For all of the heartaches in working at Harlem Prep, there is much joy. To use the salty language of the ghetto: There is a thin line between making it in the ghetto and dying. Success is a journey and not a destination - a place to go rather than a place

to have been. It is a trip through the maze of tenement streets that lead to a deadend, or out.

No one enters Harlem Prep that is not changed for the better. The spirit displayed by Harlem Prep has encouraged others to replicate the program. There are more than 3,000 alternative schools in the country. This information was obtained from the United States Commissioner of Education in 1972. This may be considered as a positive mandate for educational change. Whether Harlem Prep remains open or closes, it has touched the lives of many young people. It has caused a Black youth to call a White youth Brother. John Bell, of the class of '68, describes the Harlem Prep spirit in this way:

> We've come out of the strain of the doing,
> Into the peace of the done
> For we've done so much
> With so little for so long
> That now we can do anything
> With nothing at all.

APPENDIX I

Course Description
English Department

Reading Skills Workshop

This workshop will concentrate on the form and structure of essays, short stories, and novels. One non-fictional work will be chosen, to practice the techniques of breaking down terminology for better interpretation and understanding. In the other forms of literature, there will be emphasis made on studying the various literary devices incorporated in writing. This will enable the student eventually to become more discerning in his ability to read for understanding and pleasure. Books and other literary works will be assigned based on consultation among the students and the instructor.

Creative Arts Workshop

It is believed that the broad area of this Creative Arts Workshop will make it possible for the students to work in areas of their particular interests. More than one instructor will be assigned to this course to enable individuals to get involved in such areas as playwriting, dramatics, drama analysis, dance forms and other cultural interests, based on consultation of the students and instructors. Another English course must be taken as a co-requisite.

Communication Arts Workshop

The aim of this course is to bring about an awareness of speech and its elements through a comparative study of environmental speech habits. After a careful study of the standards on which correct speech habits are based, each student will be able to determine his own area of error and work on its correction. Identification of these areas of error will be further aided through the use of live and recorded speeches given by each student and judged by the class as a whole. In accomplishing this, the class will also become aware of the importance of proper listening. During a fairly thorough review of the background of voice mechanism, the course will partially encompass the physiology and structure which go into the manufacturing of sound. With ample time given to the practice of sounds in English, by the use of poetry and discussion, the class should be able to expose individual problems.

Writing Skills

The main goal of this course is learning to communicate to different audiences. Students will acquire techniques for organizing their ideas and developing short articles as well as term papers, reports and other material raised on factual information.

Principles of Play Writing

This course is designed to provide students with an opportunity to learn to write plays. All facets of this type of writing will be explored.

Black Theatre in the 1900's

This course will focus on a study of plays written by Black playwrights in modern times. Included will be works done in the Federal Theatre and New Black Theatre. Students will be required to write a term paper on an independent project and engage in class discussion.

Eastern Literature

This course presents a survey of the philosophy and literature underlying Buddhism, Confucianism, Taoism, Islam and Japanese and Chinese poetry. The goal of this course will be to gain insights into the philosophy of the Eastern world and to be able to discuss and compare various ideals presented. Other areas of student interest may be discussed.

Creative Writing Workshop

This course will be an attempt to explore self-expression and work on developing new forms of written communication. Specific forms studied will include poetry, short story and prose.

Writing Skills Workshop

This course will attempt to give the student the basic format of college level essays and papers. It will start with a definition of terms used in the academic field of English. Topics to be covered are basic grammar, and organization of a paper or essay. Another of the major aims of the class will be to enable the student to correct and criticize his own work. Because students are likely to be on varied levels of writing ability, each student will be expected to consult with the teacher outside of class.

Survey of World Literature

The class will read books from various cultures, periods of history and areas of the world. To obtain a more complete understanding of the works to be read, the class will do some research into the general atmosphere of the culture where the work originated.

Written Expression for College

This course is designed primarily to help students fulfill the various kinds of writing assignments they will be given in college. They will have an opportunity to practice writing reports, expository papers, outlines, term papers, etc. The course is not a creative writing workshop, although students will be encouraged to express clearly their own viewpoints.

Course Description
Math Department

Background Math

The aim is to lead to Algebra I. Background Math is essentially a brush up course in arithmetic covering fractions, decimals, and percentages. Problem solving is emphasized as relating to reality of existence. The student will be taught as an individual, tutored, or working in a group.

Algebra I

The aim is to use this mathematical shorthand to solve the more complex problems of concrete reality. Areas of special interest in problem solving will be delineated such as for the scientist, businessman, and engineer. Students will be taught as an individual or as part of a group. Algebra I leads to Geometry or Algebra II.

Geometry As Existence

The aim is to identify, measure, and calculate the physical concepts of space, time, and motion. "Geometry As Existence" involves exploration of space as it affects the individual and society in the reality of existence or the aspects of space, physical and the mental.

Pre-College Analytical Geometry

This course is designed to give the student an in depth understanding and knowledge of the fundamentals of analytical geometry. The course is developed around the idea of point and distance, area, volume, slope, geometric logic and around characteristic relations and functions of parabolas circles, ellipes, conic sections and limits and differentiation of algebraic and transcendental functions.

Pre-College Trigonometry

The course is recommended to those students who have basic knowledge of Algebra and Geometry. The topics covered in the courses include angles and arc length, trigonometric functions of general and acute angles, practical application fundamental relations and identities of different functions, trigonometric equations, and complex numbers.

Pre-College Algebra II

This course is a continuation of Pre-College Algebra I. We will be working with equations initially and deal extensively with word problems. If time permits, we may look at the theory of equations and a treatment of mathematical logic.

Advanced Algebra

This course is designed for the student who has been doing well in Pre-College Algebra I, and who would like to move on through the course as outlined for Pre-College Algebra II

Advanced Algebra (con'd)

rather rapidly and get into the basics of trigonometry and analytical geometry by the end of the term.

Grass Roots Math

This is a new concept in mathematics. We will take old ideas and give them a new face by attempting to relate math at its roots to people in their everday life. The course will deal with elementary set theory, and percentages. Practical use of concepts will be related to life in the ghetto.

Course Description
Social Studies Department

Ancient African History

The class periods will be, for the most part, a showing of slides of the art and architecture of Ancient Egypt. The sessions will follow, chronologically, the history of the highest civilization of the ancient world. The history will be brought out by the monuments and literature. There will be trips to museums.

The course will skip from ancient times (c. 30 B.C.) to the West African Kindoms of the Middle Ages when the Saharan caravan routes brought gold to the north coast of Africa from where the continent of Europe was supplied with the precious metal. Great centers along the trade-routes flourished in art and culture; such as Timbuctu, Mali, Songhay, etc.

African Studies

A historical study of the efforts of the Black people in Africa and in the New World to unite in a common attempt to change the image of the Black man and to unite in a common struggle against racial discrimination in the world and for African self determination.

AIM: To illustrate that the Black people in the world have always recognized their common racial identity and interests.

This course will explore the roles of the new nations of Africa, and Asia in international politics with special attention to some aspects of their foreign policies and the various factors underlying the choice of foreign policy goals and action.

Asian Cultures

The course will introduce the student to history, religion, philosophy literature social structures and political structures in China, Japan, and India. Major emphasis will be on the 20th century. The war in Indochina will be discussed at the beginning of the course.

Introduction to Economic Theory and History

The course introduces the student to some of the basic content of economics in the light of both theory and history. Topics will include the pre-market economy, the emergence of the market society, the Industrial Revolution, industry technology, the evolution of guided capitalism, the under-development world, and the changing nature of the economic problem.

Latin America: A Continent in Turmoil

What caused the Cuban Revolution? Why were 300 students slaughtered in Mexico in 1968? Why do millions starve in rich Brazil? What kind of racism exists south of the Border? Why did the Guevara fail in Bolivia? Students

Latin America: A Continent in Turmoil

will have an opportunity to analyze questions such as these, and be encouraged to reach independent conclusions through individual and joint projects. Films, guest speakers, field trips will be scheduled.

History of the City and Urbanization

The aim of this course is to show the origins, transformations influence and prospects of the city as we know it. Special emphasis will be placed on New York, London, Paris, and Tokyo, which have the full effects of urbanization.

20th Century History of America

This is a survey course in history, showing the social, political and economic factors at work. The changes of foreign policy will be a main item of discussion.

History of W.W. I and W.W. II

This course will give a historical background of the courses effects and repercussions of the two major wars of the 20th century. (It may also be looked upon as a study of modern Europe.)

History of Revolution and Social Change

Erench, Russion, Chinese, Cuban, Algerian and a few African revolutions will be covered in detail. Contemporary political movements including Marxism, Fascism, Capitalism, Maoism, will be studied in the second part of the course. Students are expected to give oral reports in class and write a term

History of Revolution and Social Change (con'd)

paper on the above topics.

Principles of Sociology I

This course is designed to create an awareness of the behavior and personality of people according to the size of the group and the way it is arranged in space. For example: three arrangements could be urban, suburban, rural. Course materials include text and reading materials, field trips, group encounter sessions.

Principles of Sociology II

The aim of this course is to expand on the ideas above, while enlarging the study of the problems and models of three large cities. Course requirements include text and reading materials, field trips, films and group encounter sessions.

African Black Nationalism

A historical, cultural, political, economic and psychological study of African reaction to western colonial rule from the stage of protest and resistance movements through that of a full blown nationalist movement. This course will include the study of symbiotic conncetion between African and Black Nationalism.

Community Legal Problems

The course will attempt to give the student a practical view as to how the legal judicial and administrative affect the community. The focus will primarily be on problems which frequently arise in an urban community such as housing landlord-tenant, social welfare and consumer affairs. If time permits the areas of draft law and domestic relations will also be explored.

The areas of study will be determined for the most part by the student themselves and what they feel is most relevant. Classroom time will be devoted to the analysis of an actual case, applying the law and discussing if the law, as applied accomplished what it was intended to do. The class will try to arrive at a consensus which will be compared with the actual result.

No prerequisite is necessary as the course will deal primarily with the practical affect of the law in meeting common problems one would expect to encounter so that human experience will be called on rather than familiarity with the particular laws.

Archeology and Physical Anthropology

A survey of man from his earliest known origins to the beginning of civilization. Such things as the changes in the human body over time and development of culture will be included.

Historical Anthropology

History and anthropology are combined to show how whole societies change over time. In this course, the focus will be changes in life of the American Indian. Text will be assigned.

Cultural Anthropology

An introduction to the study of man's cultural heritage through a consideration of the principal sub-diciplines in the field of anthropology: 1. Elementary social structures with emphasis on structural-functional analysis of basic organizational societies 2. Political systems with emphasis on the political evolution of development. Several Ethnographic examples will be discussed. 3. Comparative Religions systems with an emphasis on the religions beliefs and practices of primitive peoples with special reference to symbols and value systems. Various religious beliefs of more complex societies will also be discussed. 4. Ethnology, A comparative considerations of various primitive societies with emphasis on the range of social and cultural variation.

Culture and Personality

A detailed study of culture as a factor in personality and character formation. Anthropological theories will be considered in relation to such concepts as "self" "personality" and character. The interrelationships of anthropology and

Culture and Personality (con'd)

psychology will be considered as well as its importance for comparative (cross cultural) studies of socialization, change and ethnopsychiatry. The universal merit of various psychological principles will be tested on the basis of ethnographic data. Several primitive societies will be discussed in comparison to more complex societies.

Introduction to Psychology

An introduction to psychology as the science of behavior an emphasis on such concepts as growth and development. Motivation and emotional behavior, perception learning theories and thinking. Individuality and personality, health, conflict, adjustment and mental health, conflict, adjustment and mental health, behavior disorders and theraputic methods, social behavior and para psychology, careers and methods in the field of psychology.

Course Description
Science Department

Fundamentals of Science

This is a general course covering the major areas of science: biology, chemistry, physics, earth science and oceanology. It will provide the necessary background that will help the student achieve success in the specific science courses. It will help to develop the scientific skills of problem solving, manipulative skills of the laboratory and research techniques.

Biology Part I And II

This course will cover the areas of all living things. It will include studies in animal life and plant life, with attention to physiology, ecology, and heredity. It will demonstrate the relationship of structure and function in laboratory experiences will include use and care of laboratory tools, including the microscope, making observations and setting up laboratory experiments, field trips may be included as the need arises.

Chemistry II

This course is intended as a continuation for students who began in September and will supply sufficient preparation for subsequent courses in chemistry. There will be a brief study on the principles and theories and law of

Chemistry II Con'd

chemistry. Emphasis will be placed on the atomic structure, chemical bonding, chemical equilibrium, solutions and ionization. The laboratory work will enable the student to reenforce the theoretical concepts on an individual basis and help develop manipulative skills.

Chemistry I

Intended for people who have not completed the first course in chemistry with a passing grade or those who are beginning the study of chemistry totally new. This applies to this course also.

Physics I And II

Physics is designed for independent thinking and is basically college preparation. The various concepts to be stressed are the fundamentals, principles and laws of mechanics, heat, sound, light, magnetism and electricity. The laboratory exercised will help the student develop manipulative techniques as well as some familiarity with equipment used in physics. Guest lecturers will also demonstrate practical applications of theories learned.

Oceanology II

This course is designed as a survey of the field of oceanology. Topics to be covered will deal with application of chemistry, physics, and biology to the study

Oceanology II Con'd

of the sea. Emphasis will be placed on the interaction of the ocean and man. This is considered as an ecological study with the zoology, botany and chemistry that are adapted to the environment. Classes will include field trips and films.

Course Description
Art Department

Art Workshop

Essentially, the concept of the art workshop is to provide a situation wherein students can extend and/or develop their abilities through a greater understanding of the elements of art, such as line, shape, movement, mass and volume and the materials/techniques that are appropriate for visual problems. The following areas are covered:

Painting

The purpose of the painting course is to enable students to developp their own style of working and an understanding of the functioning of the two dimensional surface. Any kind of paint will be used.

Drawing

To provide each student with the realization that each of them has the ability to draw...to expose students to the various styles of drawing.

Sculpture

The materials used will range from plaster, cement, clay, wood to various and sundry items that one finds, plus an understanding of three dimensional design principles.

Leather Craft And Jewelry Making

The purpose of this course is to expose students to materials and tools which will enable them to produce items that are both practical and aesthetic.

Art History

An investigation into the styles of art that man has made, beginning with the Egyptians up to the present.

Advertising Art

Ultimately, this course is designed to enable students to develop a sound understanding of layout and poster design, plus the ability to letter.

Aesthetics

An introduction into various ideas concerning beauty; and with standards of value that are used in determining what is either good or bad.

Course Description
Media Department

Radio and Television Workshop

The emphasis of this course will be journalism--finding our what is happening and learning how to present this information to various kinds of audiences.

Those students who are primarily interested in radio will have an opportunity to prepare one or more tapes for broadcast on radio station WBAI.

Those students who are primarily interested in video (T.V.) will prepare video tapes for showing at Harlem Prep, and at various universities.

Guest lecturers from radio station WBAI will assist us in learning interviewing and journalistic skills. Other skills to be mastered are: use of the T.V. camera, sound recording, sound and video editing, scripting and pre-production planning.

This course is a pre-requisite for Filmmaking.

Filmmaking

This course is open only to students who have successfully completed a course in television. The students who will take this course have already planned during the fall of 1970 the film they will produce this term. They have

Filmmaking Con'd

also raised the money needed to cover all film and equipment expenses.

The completed film will be about 30 minutes, in color, and will tell the story of Harlem Prep. The purposes of the film are to help raise money to keep the Prep open next year and to help others interested in alternative education (students, parents and teachers) by showing what is special here at Harlem Prep.

Communication Education or Propaganda??

Mass Media is cleverly used to sometimes educate and sometimes persuade. This course will explore the various techniques used in the printed media (newspapers, magazines, comic books) radio, TV and movies to accomplish these ends. Classes will meet three times a week for one hour, during that time we will analyze examples of these mass media with the aid of printed matter, sound and video tape. The emphasis will always to put first on the personal (private) experience. We will strive towards self awareness and then group awareness of how we are affected by these influences.

Homework will consist of a short written review of an outside reading or viewing (TV series or movie or radio to be handed in once a week.) The term paper will be based

Communication Education Or Propaganda Con'd

on these short weekly reviews and outside reading from assigned books. Again, the emphasis will be first on the personal experience and then on the outside reading.

APPENDIX II

College and University
Placements

Columbia University

Pratt Institute of Technology

City University

State University New Paltz

State University Alfred

State University Cobleskill

Gannon College

San Jose State College

Kentucky State College

Northrop Institute of Technology

New York Institute of Technology

Lincoln University

Marymount Manhattan

University of the New World

Clark University

LeMoyne College

St. Xavier College

Nathaniel Hawthorne College

Fashion Institute of Technology

Briarcliff College

Pace College

Wesleyan University

Kirkland College

Loyola University

Barber-Scotia College

Springfield College

University of Vermont

Shaw University

Cornell University

Drexel University

Rollings College

Howard University

Manhattanville College

Brooklyn College

Queens College

Morehouse College

Loyola University, Chicago

Eisenhower University

Fisk University

Lafayette College

Antioch College

Long Island University

Adelphi University

Hamshire College

North Carolina Central State

School of Visual Arts

Queensborough Community College

Gettysberg College

Wilmington College

University of Chicago

Fairfield University

Newark School of Fine Arts

Ithaca

Manhattan School of Music

University of Massachusetts

University of Pennsylvania

Connecticut College for Women

Johnson C. Smith

C. W. Post College

Franklin and Marshall College

Old Westbury

Diablo Valley College

Boston College

Elmhurst College

Fairleigh Dickerson University

New York University

Harvard University

Gustavus Adolphus

Lehman College

Northeastern College

Hunter College

State University Buffalo

Wooster College

Bryn Mawr

Carnegie-Mellon

Northwester University

Utica College

New Paltz University

Harpur College

Stonybrook College

University of Wisconsin

Hofstra

Bradford Junior College

Brooklyn College

Berkley University

Friends World College

Marish College

Montclair State College

BIBLIOGRAPHY

Argyris, Chris. Understanding Organizational Behavior. Homewood, Illinois: The Dorsey Press, Inc., 1960.

Berman, Daniel M. It is So Ordered. New York: W. W. Norton and Company, Inc., 1966.

Birmingham, John. Our Time is Now. New York: Bantam Books. 1970.

Blake Robert R. and Mouton, Jane Srygley. The Managerial Grid. Houston, Texas: Gulf Publishing Company, 1966.

Bloom, Benjamin, et al. Compensatory Education for Cultured Deprivation. New York: Holt, Rinehart and Winston, Inc., 1965.

Bloomberg, Warren Jr. and Sunshine, Morris. Surburban Power Structures and Public Education. Syracuse, New York: Syracuse University Press, 1963.

Bredemeier, Harry C. and Stephenson, Richard M. The Analysis of Social Systems. New York: Holt, Rinehart and Winston, Inc. 1962.

Clark, Kenneth B. Dark Ghetto, Dilemmas of Social Power. New York and Evanston: Harper Torch Books, 1967.

Cobbs, Stanwood. Homoculture. Washington, D.C.: Avalon Press, n.d.

Cohen, Arthur R. Attitude Change and Social Influence. New York: Basic Books, 1964.

Conant, James B. The Education of American Teachers. New York: McGraw-Hill Book Company, Inc., 1963.

Coser, Lewis. The Functions of Social Conflicts. New York: The Free Press, 1956.

Cremin, Lawrence A. The Genius of American Education. New York: Vantage Books, 1965.

Cumming, John and Cumming, Elaine. Ego and Milieu. Theory and Practice of Environmental Therapy. New York: Atheston Press, 1967.

Dahl, Robert A. Who Governs? New Haven: Yale University Press, 1961.

Davis, Donald E. and Nickerson, Neal C. Jr. Critical Issues in School Personnel Administration. Chicago: Rand McNally and Company., 1968.

Dennison, George. The Lives of Children. New York: Vantage Books. 1969.

Dentler, Robert A. American Community Problems. New York: McGraw-Hill Book Company, 1968.

Douglass, Frederick. The Life and Writings of Fredrick Douglass. Vol. I: Early Years. New York: International Publishers, 1950.

Dubois, William E.B. Black Reconstruction in America. Cleveland Ohio: Meridian Books, 1964.

_____ The Souls of Black Folk, in Three Negro Classics. New York: Avon Book, 1965.

Edwards, Ward and Tversky, Amos. Decision Making. Baltimore, Maryland Penguin Books, 1967.

Ellul, Jacques. The Technological Society. Translated from the French by John Wilkinson. New York: Vantage Books, 1967.

Fantini, Mario, et al. Community Control and the Urban School. New York: Praeger Publishers, 1970.

Frazier, E. Franklin. Negro Youth at the Crossways. New York: Schocken Books, 1967.

Friedenberg, Edgar Z. Coming of Age in America. New York: Vantage Books, 1965.

Gardner, John W. Self-Renewal, The Individual and the Innovative Society. New York: Harper Colophon Books, 1965.

Gittel, Marilyn. Participants and Participation. United States, Frederick A. Praeger, Inc., 1967.

Goodman, Paul. Compulsory Mis-education and the Community of Scholars. New York: Vantage Books, 1964.

_____ People or Personnel and Like a Conquered Province. New York: Vantage Books, 1968.

Gross, Ronald and Osterman, Paul. (eds.) High School. New York: Clarion Books, 1971.

Gross, Ronald and Murphy, Judith. The Revolution in the Schools. New York: Harcourt, Brace and World, Inc., 1964.

Harrington, Michael. The Other America. Baltimore, Maryland: Penguin Books, 1963.

Hawley, Willis D. and Wirt, Frederick M. The Search for Community Power. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1968

Henry, Jules. Jules Henry on Education. New York: Vantage Books 1972.

Holt, John. How Children Fail. New York: Delta Books. 1964.

_____ The Under-Achieving School. New York: Delta Books, 1970.

Hunter, Floyd. Community Power Structure. Garden City, New York: Anchor Books, 1963.

Iannoccone, Laurence, Politics in Education. New York: Center for Applied Research in Education, Inc., 1967.

Johnson, James Weldon. The Autobiography of an Ex-colored Man. New York: Avon Books, 1965.

Katz, Daniel and Kahn, Robert L. The Social Psychology of Organizations. New York: John Wiley and Sons, Inc., 1966.

Kimbrough, Ralph B. Political Power and Educational Decision-Making. Chicago: Rand McNally and Company, 1964.

Kohl, Herbert. The Open Classroom. New York, New York: The New York Review, 1969.

Kozol, Jonathan. Free Schools. New York: Bantam Books, 1972.

Kroeber, A.L. and Kluckhohn, Clyde. Culture. New York: Vintage Books, 1952.

Lawrence, Elizabeth. The Origins and Growth of Modern Education. Baltimore, Maryland: Penguin Books, 1970.

Lucio, William H. and McNeil, John D. Supervision. New York: McGraw-Hill Book Company, 1969.

Lurie, Ellen. How to Change the Schools. New York: Vantage Books, 1970.

Mead, Margaret. Culture and Commitment, New York: Natural History Press, 1970.

Morphet, Edgar L., Johns, Roe L. and Reller, Theodore L. Educational Organization and Administration. Englewood Cliffs, New Jersey: Prentice-Hall, 1967.

Morrison, A. and McIntyre, D. Social Psychology of Teaching. England: Penguin Books Ltd., 1972.

Nisbet, Robert A. Community and Power. London: Oxford University Press, 1953.

Nyquist, Ewald B. and Hawes, Gene R. (eds.). Open Education. New York: Bantam Books, 1972.

Parsons, Talcott. The Social System. New York: The Free Press, 1951.

Parsons, Talcott and Shils, Edward A. (eds.). Toward a General Theory of Action. New York: Harper Torchbooks, 1951.

Parkinson, Henry J. The Imperfect Panacea: American Faith in Education, 1865-1965. New York: Random House, 1968.

Passow, A. Harry, (ed.). Education in Depressed Areas. New York: Teachers College Press, 1963.

_____ Reaching the Disadvantaged Learner. New York, New York: Teachers College Press, 1970.

Plath, Karl R. Schools Within Schools. New York: Teachers College Columbia University, 1965.

Presthus, Robert. The Organizational Society. New York: Vantage Books, 1962.

Propst, Robert. High School: The Process and the Place. New York: Educational Facilities Laboratory, 1972.

Ravitz, Abe C. The American Disinherited: A Profile in Fiction. Belmond California: Dickenson Publishing Company, 1970.

Rogers, Davis. 110 Livingston Street. New York: Random House, 1968.

Rogers, James. Moja Loga. New York: Harlem Preparatory School, n.d.

Niebuhr, Rheinhold. The Nature and Destiny of Man. Vol. I: Human Nature. New York: Charles Scribner's Sons, 1961.

Sarason, Seymour B. The Culture of the School and the Problem of Change. Boston: Allyn and Bacon, 1972.

Schein, Edgar H. Organizational Psychology. Englewood Cliffs, New Jersey: Prentice-Hall, 1965.

Schreiber, Daniel (ed.). Profile of the School Dropout. New York: Vantage Books, 1968.

Sexton, Patricia Cayo. The American School. Englewood Cliffs, New Jersey: Prentice-Hall 1967.

Silberman, Charles E. Crisis in the Classroom. New York: Random House, 1970.

Toffler, Alvin. Future Shock. New York: Bantam Books, 1970.

Twentieth Century Fund Task Force on Employment Problems of Black Youth. Job Crisis for Black Youth. New York: Praeger Publishers, 1971.

Washington, Booker T. Up From Slavery, In Three Negro Classics. New York: Avon Books 1965.

Weaver, Robert C. The Urban Complex. Garden City, New York: Anchor Books, 1966.

Weinstein Gerald and Fantini, Marlo D. Toward Humanistic Education, A Curriculum of Affect. A Ford Foundation Report. New York: Praeger Publishers, 1970.

Welter, Rush. Popular Education and Democratic Thought in America. New York: Columbia University Press, 1962.

Whitehead, Alfred, North. The Aims of Education. New York: The Free Press, 1967.

Williams, Stanley W. New Dimensions in Supervision. Scranton: International Textbook Company, 1972.

REPORTS

Harlem Youth Opportunities Unlimited, Inc., Youth in the Ghetto, A Study of the Consequences of Powerlessness and a Blueprint for Change (New York: (HARYOU, 1964)

Temporary Commission to Study the Causes of Campus Unrest. The Academy in Turmoil. First Report. Albany, New York: Temporary Commission to study the causes of Campus Unrest, 1970.

_____ Anarchy in the Academy. Second Report. Albany, New York: Temporary Commission to Study the Causes of Campus Unrest, 1971.

MAGAZINES

World Order, Vol. 4 Number 4, Summer, 1970

_____ Vol. 5 Number 1, Fall, 1970